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# The Kindergarten of the Church

CHURCH LITERATURE

By

Mary *Jane* Chisholm Foster

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NEW YORK: EATON & MAINS  
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TO

MY DEAR MOTHER,

WHOSE LOVING GUIDANCE DIRECTED MY CHILDHOOD ; WHOSE  
PRINCIPLES AND COMPANIONSHIP STIMULATE ME NOW,

AS IN THE PAST, IN MY PHYSICAL, INTELLEC-  
TUAL, AND SPIRITUAL LIFE, LEADING

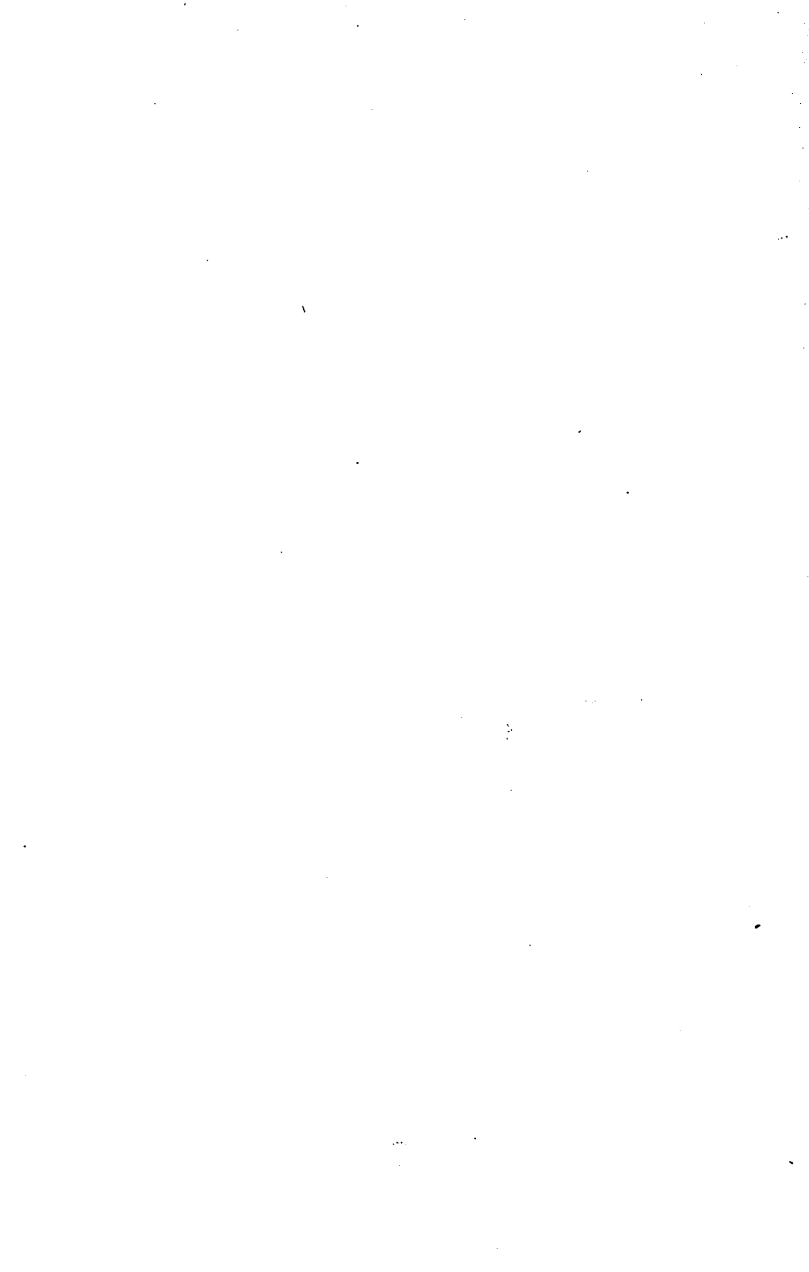
ME TO THE THEORIES HEREIN

PRESENTED ; AND TO

THE DEAR LITTLE CHILDREN

OF THE FIRST KINDERGARTEN OF THE CHURCH,

I DEDICATE THIS BOOK.



## AUTHOR'S NOTE.

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TO the valuable works, *Froebel's Life and Letters*, by Arnold H. Heinemann, and *Froebel and Education Through Self-Activity*, by H. Courthope Bowen, M.A., formerly head master of Grocers' Company's Schools, Hackney Downs, and lately a lecturer at Cambridge, on Theory of Education, I am indebted for much information, especially upon the part historical of the kindergarten. I wish to acknowledge my great obligation to these writers. The books named would be of value to all parents, pastors, and teachers, and would prepare them to read Froebel's *Education of Man* with greater interest.





## PREFACE.

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THOSE who are seeking the best methods for developing and unfolding the mind of the child will find these pages more suggestive than exhaustive. The importance and possibility of light upon this subject will incite investigation, and will stimulate a more definite and practical study of the Bible. Many quotations are introduced directly and credited, because of an honest opinion that, as some of them have had for many years an influence, more or less direct, upon the author's life and work, she prefers that they appear to the reader in their original garb, for they clothe great ideas with scholarly attire, and the best modern dress at her command could not so well fit them. Such beauty of expression has been used by artists of the pen, as well as by artists of the brush and of the clavichord, that these expressions seem sacred.

One who reads the fragmentary quotations may have a desire awakened to know more of the writers and of their books; if so, a service has been rendered him.

The first public utterance of these ideas the writer gave in an address before a convention of Sunday school workers in Lowell, Mass., in 1882, which address was published in Boston at that time. During these years the importance and magnitude of the work has been more and more apparent, and the ideas call loudly for a more emphatic expression and to a larger public; hence this volume, after many pressing solicitations to extend helpful, loving hands to the little children of the Church of God, has been undertaken in a larger faith and for a wider purpose; and this in the spirit of a tender Saviour, who came "not to be ministered unto, but to minister."

MARY J. CHISHOLM FOSTER.

P. S.—Three days after this Preface was written and laid with the manuscripts, while dusting the books in our library, I opened a book aimlessly and read upon the fly leaf a quotation which is so in accord with the above

that I insert it, though I may, in so doing, violate the conventional law of bookmaking by adding a postscript to a Preface :

“It is a foolish desire which has prevailed among some writers of treatises on rhetoric to define nothing in the same terms that another has already employed. I shall say not what I shall invent, but what I shall approve, since, when the best definition is found, he who seeks for another must seek for a worse.”—

*Quintilian.*

M. J. C. F.



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## **PART I.—THEORY.**



“The mind in infancy is, methinks, like the body in embryo, and receives impressions so forcibly that they are as hard to be removed by reason as any mark with which a child is born is to be taken away by any future application.”—*Steele*.

“The greatest and most important difficulty of human science is the education of children.”—*Michael, Seigneur de Montaigne*.

“For of the soul, the body form doth take ;  
For soul is form, and doth the body make.”—*Spenser*.

# THE KINDERGARTEN OF THE CHURCH.

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## CHAPTER I.

“Howbeit that which is first is natural, and afterward that which is spiritual.”—*Bible*.

### DEFINITION OF KINDERGARTEN.

**A** KINDERGARTEN is explained by Froebel, the originator of the system, when he calls it a child-garden. As a gardener studies and cherishes his flowers, so a kindergartner is to study every phase of development in the children under her care, and meet the demands of increasing intelligence. The gardener understands the nature and inclination of each plant, also the outer forces detrimental to the development of life and beauty, pruning here, removing insects there, giving sunshine to this plant, shade to that, forcing some for a time, and compelling others to rest. A prominent teacher tells us: “In a kindergarten children are

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treated on a plan analogous to this. It presupposes gardeners of the mind, who are quite aware that they have as little power to override the characteristic individuality of a child, or to predetermine this characteristic, as a gardener of plants is to say a lily shall be a rose. But notwithstanding this limitation on one side and the necessity for concurrence of the spirit on the other, which is more independent of our modification than the remote sun, yet they must feel responsible, after all, for the perfection of the development and give attention to removing every impediment, preserving every condition, and pruning every redundancy."

Children in early life have a strong love for others. They are really self-forgetful, and we are surprised to see at what an early age this love for others seems to predominate over self-love. The little bud may be chilled, however, at a very tender age; indeed, Froebel goes so far as to say, "Often a child's temper is ruined at the age of from one to three years;" and he had nurses take children at the age of three months to his establishment at Hamburg, that the primal principles of his system might be applied to their education. Miss Peabody, an eminent kindergartner, has said: "Sympathy is as much a natural instinct as

self-love, and no more or less innocent in a moral point of view. Either principle alone makes an ugly and depraved form of natural character. Balanced, they give the element of happiness and the conditions of spiritual goodness, making children fit temples for the Holy Ghost to dwell in."

We find the kindergarten, as established by Froebel, and continued successfully by professional teachers, to be the most approved and scientific method we have for the education of very young children. Examining its peculiar features, we find it artistic and spiritual, yet intensely interesting and faultlessly thorough. In every detail it is practical.

Activity of mind and dexterity of movement are combined in teaching the plaiting of colored paper, drawing, paper-folding, sewing, sand and clay modeling; the eyes and ears are cultivated in the use of geometrical forms and music, while system and accuracy prevail throughout.

The principles of the kindergarten are not always understood by those who send their children to it, and frequently are not discovered by those who have for years studied its theory and have achieved a manual dexterity in doing its work. A mother who had sent her child for months to a kindergarten

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told me that she had never visited it, and could not get any real understanding of its work from the description which her little girl gave her. Another woman said to me: "I should like my little daughter to be in your kindergarten; they will not have her in the public school, because she has fits; she is only eleven years old." Still another said to me, "My little boy would like to be entertained this winter, and if you will take him two hours a day it will oblige me very much; I will pay you well for it; I think he would be so well entertained." Another woman, after visiting a session of the kindergarten, said, "Why, you never tire of playing with the children, do you?" Persons with these ideas should read a little of the literature and study a bit of the philosophy of the kindergarten system. Those who have good intentions, but "a zeal without knowledge," should be guarded in what they do, and only those who have given thought and study to the particular system called "kindergarten" should undertake it. It is a science of education, and one which requires instruction and practice before attempting to teach it. You cannot put together a story book, some playthings, a sewing card, children who can read (who are already beyond their first imaginations, and are beginning to see

realities beyond the first steps of symbolism), and call this a kindergarten. It is not. The attempt to do it indicates either ignorance or charlatanry.

Anything worthy of your effort is worthy of your best preparation. The prayer of the good man may sometimes be uttered with sincerity, "Lord forbid that we should rush forth as the unthinking horse rushes into battle." He said it every week in prayer meeting, and his life was calm and even, helpful and true. Sometimes I have wondered that a kindergartner would go to her work, even with the equipment of one year's training, or perhaps two years'; however, I know that an earnest teacher will only by this gain insight, and will continue to unfold and develop herself, while developing others.

The definition of kindergarten is clearly given in Steiger's *Tract No. One* thus:

"It is to promote children's healthy activity; later to awaken their imagination gradually to the influence of the beautiful, the true, and the good; to stimulate their imitative and inventive capacity; to aid the development of their reason, and to give those powers free exercise and a right direction.

"It is to prevent any undue strain on children's powers, mental or physical, to teach by

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means of object lessons conveyed in plays rather than by books.

“It is to form a well-balanced mind, to discern and bring out gently, but surely, any latent aptitude for intellectual acquirements, artistic gifts, or manual skill.

“It is, finally, to prepare children for school, to fit them for learning more readily, to sow the first seeds that are to produce adults of sound mind in a sound body, good citizens and true Christians.”

"How many good and clear wits of children be nowadays punished by ignorant schoolmasters."—*Sir Thomas Elyot*, 1531.

"Some men friendly enough of nature, but of small judgment in learning, do think I take too much pains and spend too much time in setting forth these children's affairs; but these good men were never brought up in Socrates's school, who saith plainly, that no man goeth about a more godly purpose than he that is mindful of the good bringing up, both of his own, and of other men's children."—*Roger Ascham*, 1563.





## CHAPTER II.

“David therefore besought God for the child.”—*Bible*.

## HISTORY OF KINDERGARTEN.

THE kindergarten was founded by Friedrich Wilhelm August Froebel, who was born in Oberweissbach, in the Thuringian Forest, April 21, 1782. His mother died when he was but a few months old. His father was a busy clergyman with a scattered parish to look after, and the boy was cared for during his early years by his brothers and servants.

When he was four years old a stepmother came to the home, but she could give him little attention. He delighted in birds, flowers, playing in the woods, and walking among the great trees of the forest, and was a happy and mischievous boy. The master of the boys' school in the place where he lived was in disfavor with little Friedrich's father, so the boy was not allowed to enter his school, but was taken to the girls' school, where he remained for a time, and at the age of ten years his systematic school life began, when his uncle,

a brother of his mother, who had neither wife nor child, asked that he might take the little boy and educate him. The request was granted, and he entered the school of the town of Stadt-Ilm, where he says he studied reading, writing, arithmetic, and religion. "My teacher wished to advance further with me, and so took me to the geography of England. I could not find any connection between that country and the place and country in which I myself dwelt; so of this instruction I retained but little. . . . We received directions in letter-writing and in spelling. I do not remember with what subject the teaching of spelling was connected; I think it was not connected with any; it hung loosely in the air."\* Of his teacher he says, "It did not occur to him to make much use of his opportunity." He returned home after four years with some knowledge of mathematics and a great love for his uncle. Two of his brothers being already in a university, and his father's income limited, he was sent to a forester, where he studied geometry, land surveying, and forestry, and during his two years in the forest he acquired a passionate love for botany, speaking of it as "a

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\* Read in *The Education of Man*, pp. 252-255, Hailmann's translation, his own idea of how this knowledge of one's surroundings should be gained.

religious communion with nature." Here, it is said, he "gave much time to solitary reflection."

In 1799 he left the forest, and, after a few days at home, entered the University of Jena, where he remained for a year and a half, but for lack of money he was obliged to leave it. He was dissatisfied because of the conscious absence of inner connection between the studies he pursued, for he was thinking constantly "about unity and diversity; the relation of the whole of nature to its parts, and of the parts to the whole." He then went to Hildburghausen to study farming, but in a short time his father sent for him, and he returned home, where he cared for his father, who was ill and who died in 1802. He then gave himself to forestry "and the companionship of nature and educated people," until, in 1805, upon the death of his uncle, who left him a little money, he studied architecture at Frankfort-on-the-Main; and here, at the urgent request of the head master, he abandoned all idea of pursuing this study, for he felt what Dr. Gruner said might be true, that he was "a born teacher." So he accepted the position offered him, teaching arithmetic, drawing, and physical geography to thirty or forty boys from nine to eleven years of age. At this time, thinking that he had found a field for which he had

unconsciously yearned, he was in an ecstasy of delight until he discovered that he was not doing the best that could be done for the development of the minds of his pupils, and when Dr. Gruner became aware of this dissatisfaction he gave to him some of the writings of Pestalozzi, which produced such unrest and desire that he went on foot to Yverdun to see that teacher in his institute.\* The visit resulted in a great personal admiration for Pestalozzi, though the system he employed seemed, Froebel thought, rather vague to himself, as he could not give a clear explanation of his idea, and Froebel returned to his school duties, still studying and reflecting.

Later he gave up his position and, at the earnest request of their mother, took three boys with him to go and live in the country, after Rousseau's idea, in solitude, while educating them. This he found to be "a mistake as a permanency, the resulting life narrow and one-sided, and that he himself required companionship and training." So he took the boys to Yverdun, and for two years he lived near Pestalozzi's institute, inspired by the presence of this noble teacher, impressed with the means used to develop soul and body, the

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\* See *Autobiography*, translation by E. Michaelis and H. Keatley Moore.

open-air games, and the walks and studies in contact with nature. When his special work for these boys was done he entered the University of Göttingen for the study of languages, physics, chemistry, mineralogy, and natural history, and a year later went to the University of Berlin to avail himself of the lectures of Professor Weiss, which were attracting much attention in 1812. He here decided that "unity must be the basis of all principles of development." While he was in Berlin he supported himself by teaching in a boys' school, but at Easter, in 1813, he enlisted in the infantry of the German army at the call of Prussia against Napoleon. In the army his two comrades, Middendorff and Langethal, so endeared themselves to him, and he to them, that afterward, when peace was restored, they became faithful and trusted assistants in his educational work.

For two years he assisted Professor Weiss in the Royal Museum of Mineralogy, but at the end of that time he left Berlin, and in 1816 opened a school of his own in a little cottage, his first pupils being two nephews, one aged six and the other eight years. These, with three other nephews, were his pupils in the school at Griesheim, and, their mother having bought a bit of property in Keilhau, Mid-

dendorff and Langethal joined him at his summons to help him educate the boys, the latter bringing a young brother to join them, and in 1818 the school was well established, with twelve boys and three teachers. Soon after this he married a woman fully in sympathy with his ideas and of great assistance to him in carrying them out. After some years she died. His second wife, who was a teacher in his kindergarten, is still living in Hamburg (1894).

Much has been written concerning the work Froebel did at Keilhau. While there, after a visit to Berlin, he established what he called "an institution for the fostering of little children." For two years this was without a name. He objected to calling it an infant school, for, he said, the pupils were not to be "schooled," but developed; and it was while walking with two of his teachers over a mountain pass (1840) and repeating, "O that I could think of a good name for my youngest born!" that he suddenly stood still and "shouted to the mountain, so that it echoed to the four winds, 'Eureka! *Kindergarten* shall the institute be called!'"

After a hard struggle for life the first kindergarten had to be given up in 1844, and, with his teachers, Froebel traveled through the

country and established kindergartens. In 1851 the Prussian government forbade their formation, as it was feared they were a part of a system to teach children atheism. This misunderstanding was occasioned by the confusion between Froebel and his nephew Karl Froebel, the latter holding socialistic ideas, and, though this was explained, "the minister of education and religion, Von Raumer, would not allow that he was mistaken, and the interdict remained until 1860."

Mr. Bowen says: "What hurt the old teacher most, who of all men was truly religious, was the accusation of atheism;" and though later he worked on courageously, he never ceased to grieve over this. While his system was under the ban of the government he thought seriously of coming to America, believing that in this free land the kindergarten would prosper. He sent the outline of a plan for kindergartens and normal schools to his brother-in-law, in Philadelphia, but he did not live long enough to carry out this plan.

In the year 1860 the kindergarten idea was expressed in this country by Miss Elizabeth Peabody, of Boston, who had become interested in the mental development and unusual understanding of the little daughter of a friend. She inquired where the child had



learned certain things, and the mother replied, "In a kindergarten in Germany." Miss Peabody's information concerning kindergartens had been gained from reading what she could get of Froebel's writings, and under the name kindergarten she opened a school for small children; but she said she felt her deficiency in many ways, and in 1867 she went to Germany to study the system.

In 1859 and 1860 Mr. James T. Allen, of the English and Classical School, West Newton, Mass., while traveling in Europe, made the acquaintance at Berlin of Baroness B. von Marenholz-Bulow, the great interpreter of Froebel. The account he gave of her work so interested his brother, Mr. Nathaniel T. Allen, principal of the school, that they determined to secure a competent kindergartner in connection with their school, and this was accomplished in 1862, when Mrs. Louise Pollock was engaged. She has been for some years past at the head of the Normal Institute for Kindergarten Teachers in Washington. In a letter which Mr. Allen wrote to the author he says: "This, so far as we can learn, was the first kindergarten in this country for American children. In the educational department of the World's Exposition at Chicago, Madam Pollock placed on exhibition the picture of our school building, with

the photograph of her class, labeled 'First Normal School Building in the United States, and the First Kindergarten Class in the United States.' "

While Miss Peabody was in Europe her sister, Mrs. Horace Mann, opened a kindergarten, and Miss Peabody, on her return, established the first free kindergarten in America. This was at Boston, in 1870. She said, "Kindergartening is not a craft, it is a religion; not an avocation, but a vocation from on high." And in accord with her belief this noble woman labored for the education of children the remainder of her life.

To Mrs. Quincy Shaw, a daughter of Professor Louis Agassiz, is due great honor for her noble work in founding kindergartens in Boston, and also to the Board of Education and its supervisor, Mrs. Louisa Hopkins, for the practical recognition of its value in the public school system. The movement is spreading widely and quickly in nearly every State, and affecting all schools with the spirit of the new education.

“The essential principle of education is not teaching, it is love.”—*Johann Heinrich Pestalozzi.*

“Every gift is valuable, and ought to be unfolded. When one encourages the beautiful alone, and another encourages the useful alone, it takes them both to form a man. The useful encourages itself, for the multitude produce it, and no one can dispense with it; the beautiful must be encouraged, for few can set it forth, and many need it.”—*Goethe.*

“Take along with you holy earnestness; for earnestness alone makes life eternity.”—*Goethe.*

## CHAPTER III.

"Feed my lambs."—*Bible.*

### RELATION OF THE CHURCH TO THE KINDERGARTEN.

IT is a significant fact that the kindergarten had its birth among the Jews. A letter which Froebel wrote to his friend, Hermann von Arnswald, dated September, 1847, says: \* "I consider it in the exact spirit of Christianity to make no distinction whatever. It would be in contradiction to all my past activity to think of excluding Jews. At Frankfurt-on-Main I helped establish a Jewish kindergarten before a Christian kindergarten was thought of." The first kindergarten established by Froebel, that of which we have spoken, was at Blankenburg, near Rudolstadt, Thuringia, in 1837.†

\* *Froebel's Letters*, edited by Arnold H. Heinemann.

† In 1847, in a letter to a clergyman, Froebel says of this place, "You cannot serve your religion better than by assisting this scheme of founding this Luther Kindergarten in Eisenach, at the foot of the Wartburg, where Luther made the word of the Lord, this most important basis of the Reformation, ready for us in our own language. . . ." Mr. Heinemann, in a very explicit note, interprets this reference to the

This first kindergarten was planted and maintained under great difficulties, for the people who allowed their children to attend it were suspicious that the teachers were fostering idleness by giving plays to the pupils, and so they were far from any opinion that they should give financial support to such an institution, and after a time Froebel was obliged to discontinue it, for he was very poor, and frequently did not have sufficient money to purchase necessary materials. All through his life of usefulness Froebel depended upon God and the Church for aid and encouragement. Mr. Heinemann says that "Froebel thought he had won a great deal when he had succeeded in interesting a pastor in his plans; and if we take the fact into account that the education of the people, in the highest sense of the word, is or ought to be the very field and proper occupation of the clergy, it is evident

Wartburg thus: "The Wartburg is an old castle of the mediæval Landgraves of Thuringia, located close to the city of Eisenach. After Luther had his hearing, and made his famous speeches before the Diet at Worms on the Rhine, in 1521, he was, on his return journey, suddenly seized by a band of masked knights and taken to the Wartburg, with orders to remain there. There he began his translation of the Bible. . . . It is to this translation that Froebel refers as the word of the Lord made ready for us. The Wartburg is also the place where the great singing contest occurs in Richard Wagner's opera, 'Tannhauser.'"

that it was but natural to strive for their co-operation."

When a person said to me recently, "I thought that the Church would some day see good in the kindergarten," I replied that it had always aided the kindergarten. The Church should see her opportunity to use this method, and, parallel with the State in training the same mind of the same children, work for them, and do as Froebel intended—prepare the children for the public school. The biographer of Froebel says, "It was his intention to make the kindergarten not only a, but the sole, preparatory institute for the public school." He did not live to see it a part of the public school system of his country, where the schools are institutions of the government, and, so far from accepting his system, the authorities were suspicious of it for years.

The kindergarten and the new education had Christian birth. When Froebel was dying he said he had "labored to make Christianity a reality." This was the purpose of the kindergarten, and this is its mission. The Church of God without bigotry should use its method. In one of Froebel's letters he thus reports his initiation to the world when, first stepping outside the home circle, his father took him to school on Monday morning: "I was placed

on the seat of honor by the side of the teacher, for the reason, I guess, that I was the son of the pastor; or it may be that I was reputed a mischievous boy. A verse treated in the sermon on the Sunday preceding was spoken aloud by one of the older girls and repeated by all the small girls in front. On this first day of my attendance they repeated the words of the Lord, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' The verse was explained to the older girls and also to me, but the little ones were not required to know it perfectly before Saturday. Meanwhile the verse was repeated in parts again and again, in the high pitch of their childish voices, in chorus and in the old chanting manner of village schools. I heard this verse repeated for a long time every morning of the six days of the week, until the sounds, the words, and the sense had produced so strong an impression upon me as to make this verse the motto of my life in the truest sense of the word, for it has resounded like the chant of a chorus of nuns in my ears on all the days of my life. The older I grew the more thoroughly was I led to recognize the full importance, efficacy, and profound living truth of the maxim. It became the basis and regulator of numerous

undertakings of mine, and always proved its entire truthfulness." \*

One refers beautifully to the close of this useful life in these words: "June 6, 1852, he took to his bed ; . . . during those last days his mind was constantly occupied by thoughts of the religious aspect of his work. He frequently spoke of this to his friends who had gathered around him. He remained quiet and happy, and, as of old, showed great delight in flowers. . . . At last, on June 21, murmuring, 'God the Father, the Son, and Holy Ghost. Amen,' the aged friend and benefactor of children fell asleep." Friedrich Wilhelm August Froebel, born at Oberweissbach, Thuringian Forest, April 21, 1782, died at Marienthal, June 21, 1852.

Martin Luther, in his Catechism, addresses his questions to "my dear child," and to him "the German nation is indebted for a remarkable extension and popularization of its long-standing educational institutions. . . . It was he who introduced the first public-schools, and he wrote his Catechism of the Protestant faith as the first schoolbook of Germany." † Froebel says that he wants his colaborers to remember the words of Martin Luther, "educate children we must be children with

\* *Froebel's Letters.*

† Heinemann.



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them ourselves ;” and in a letter to his friend, Colonel von Arnswald, dated August 21, 1847, he says : “ I was at Marienberg, where the eighth kindergarten was opened. It is a foundation by private people, and was called Luther Kindergarten. From there I went to the village of Quetz, on a visit to meet my friend and the children’s friend, Pastor Hildenhagen, where I was busy making preparation for a festival for little children.” Froebel had his first and most cordial support from his pastor and other pastors, and his system was formulated by the aid and advice of the Church.



"O Callias," said Socrates, "if your two sons were foals or calves, there would be no difficulty in finding some one to put over them; we should hire a trainer of horses, or a farmer who would improve them in their own proper virtue and excellence; but as they are human beings, whom do you think of placing over them?"—*Plato*.

"Do you not know that both disease and death must surprise us while we are doing something? the husbandman while he is tilling the ground, the sailor while he is on his voyage? What would you do when death surprises you? You must be surprised when you are doing something. I wish to be found practicing these things that I may be able to say to God, 'Have I in any respect transgressed thy commands? Have I misused my perceptions or my preconceptions? . . . Have I not always approached thee with a cheerful countenance, ready to do thy commands, and to obey thy signals?'"—*Epictetus*.

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—*Bible*.

"The saddest of words are, 'The people perish for lack of knowledge.'"—*Elisha Mulford*.

"The fruits of unity, next unto the well-pleasing of God, which is all in all, are two: the one toward those that are without the Church, the other toward those that are within. . . . Concerning the means of promoting unity, men must beware that in procuring the religious unity they do not dissolve and deface the laws of charity, and of human society."—*Bacon*.

## CHAPTER IV.

“Train up a child in the way he should go: and when he is old, he will not depart from it.”—*Bible*. “Initiate the child at the opening of his path.”—*Literal translation of the Hebrew*.

### THE KINDERGARTEN OF THE CHURCH.

THE kindergarten of the Church is a new departure in Sunday school work. The time has come when thoughtful persons interested in young children are looking for better methods in the primary department and infant classes. The Sunday school has realized that from twenty to thirty minutes' time given to their instruction one day in seven, amid unsuitable surroundings, is not all the care and time which the Church ought to give to them. The methods, too, have been left to the individual tastes and inclinations of the teachers, who often labor with the best intention, while conscious of a total lack of training for this work. There is the normal training for teachers in other departments of the Sunday school, but the primary class teachers have few aids in this most important work of all.

It is without hesitation that we affirm this to be the most important work we have to do. Plato believed that the first three years, and Rousseau that the first year, of child life are the important periods. Mr. Gladstone has said that "it is a great work to reform, but it is a greater work to form;" and most truly the satisfactory results in the development of body, mind, and spirit may be expected, if we take care of our children after they leave the nursery, in their earlier years, and in the *Church* begin the training which will be continued in the public schools.

Bishop J. P. Newman says in a letter to the writer: "The infant class once in seven days is insufficient. Home training is inadequate. . . . Your kindergarten system would cover these defects." A system adapted to general application has been lacking. This same need existed and was deeply lamented by Froebel in his day, when he considered the best means for the education of very young children. He said: "Great and important are the ideas that agitate our period. And this ideal agitation is more widespread than any similar movement in any previous age. It is the issue of this agitation which will determine the happiness and peace of millions of men. No class and no condition will be exempt, the high and

the lowly, dwellers in city and farmers, the scholar and the uneducated, each and all will be affected by the issue. An inquiry into the cause and tendency of this agitation, pervading all conditions of life, demonstrates a simple and uniform solution, namely: education in general, and in particular the education of children in their first years of life, preceding the age at which they can be received at the public school, is the true solution found. Listen to the voices of the most thoughtful men, experienced fathers, and careful mothers, in every condition of life, and you will hear them say that their continued observation and thought have forced on them the same conclusion, namely: the education of the youth cannot, must not, continue as it is at present. This feeling of unrest has induced many experiments in the educational field. But a survey of all the means already proposed as improvements, of all the ways already trod, fails to find anything that has so really approached the desired goal. . . . There is no concern of life in the prosecution and in the result of which every human being is so intensely interested as in the education of the growing generation. That is why everybody ought to do his utmost to make use of the best educational results possible. . . . Education, prop-

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erly handled, is the most important concern of life, the most powerful means for the moral, civil, and political development of the nation." \*

To aid in meeting this demand, and especially to help the Church, on her part, in supplying this force to this end, the kindergarten of the Church is projected.

To avoid misapprehension it is necessary at the beginning to say what it is not, that what it is may be understood.

It is not merely a kindergarten, free or otherwise, whose daily sessions are held in a church edifice; there are many such; nor is it certain kindergarten principles adapted to the use of the primary department work on Sunday; for this has frequently been attempted. While the former has been quite generally successful the latter has usually proved a failure. The kindergarten of the Church aims at a more satisfactory result than can be obtained by these methods, and seeks to do for the children what the Church first showed to be the need of the world, namely, greater tenderness and more careful and advanced teaching.

In proportion as science, literature, and art have recognized childhood have they been true and helpful to any age. Mr. Scudder says:

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\* *Froebel's Letters.*

"When poverty and childhood were annexed to the poets' domain the world of literature and art suddenly became larger;" and the same writer says: "In practical dealing with the evils of the world the early Church never lost sight of children, and . . . that art is truest which sees children at play, or in their mothers' arms, not in hospitals or graveyards." What charm children gave to the writings of Wordsworth, Dickens, and Longfellow! Long before their time Chaucer wrote of children, and tells a pathetic story of a child in "The Prioress," in *Canterbury Tales*. In one of the valuable papers which Mr. Scudder has given to us\* he says: "Since one of the symbols of a perfected Christianity is the child it is not unfair to seek for its presence in literature; nor would it be a rare thing to discover it in passages which hint at the conflict between the forces of good and evil so constantly going on. . . . In the first springs of English poetic art, in Chaucer, the child is, as it were, the mediator between the rough story and the melody of the singer. One cannot fail to see how the introduction of the child, by Chaucer, in close union with the mother, is almost a transfer of

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\* "Childhood in Greek and Roman Literature," "Childhood in Early Christianity," "Childhood in English Literature and Art," I and II, Horace E. Scudder, *Atlantic Monthly*.



the Madonna into English poetry, a Madonna not of ritual but of humanity." The artistic Greek and forceful Roman life were touched by childhood. Mr. Scudder says: "The instinct by which we turn to childhood is as old as the human race;" and this, after having asked why it is that there is such a movement as this in the last few years in literature, art, and education. He thinks that the divine relationships of the child are perceived, and that we realize the child's need. He has said, too, "We are apt to look for everything in Shakespeare, but in this matter of childhood we must confess that there is a meagerness of reference which almost tempts us into constructing a theory to account for it;" and he does so by saying that the limitations of the stage, at that time, easily accounts for the absence of children. He closes his essays with a beautiful reference to the Saviour's disciples to-day recognizing the needs of children, and to the fact that he bade them "allow the children to come to him."

The kindergarten is spiritual in its highest sense. Many who are interested in the kindergarten of the Church have used the term "secular" when referring to the kindergarten of the public school. This is a mistake. A very clear explanation of the terms "sacred"

and "secular" is given by Dr. Josiah Strong: \*  
 "While the old distinction of sacred and secular is thoroughly false and mischievous, it is not altogether a distinction without a difference. There is a difference which is misinterpreted and misnamed. The root differs from its fruit, but that difference does not warrant our saying that one belongs to the husbandman and the other does not; that the one serves him, and the other does not; that the one has much value, and the other little or none. They are alike his, and they alike serve. . . . Some things minister more directly than others to spiritual results, some uses are higher and some lower, but every lawful thing is a step somewhere 'in the great stairway up to God.' Whatever has no place in that stairway is not 'secular,' but unholy, and has no right to be."

The Church should encourage and aid the thousands of accomplished, faithful, devoted kindergartners and public school teachers throughout our land, as they, with single aim and united purpose, are helping the Church to obey the command, "Feed my lambs." In our Sunday school work there is opportunity for the introduction and use of a better plan for teaching the youngest scholars. The kindergarten seeks the culture of the mind, and also acknowledges

\* *The New Era.*

the fact that the requirements of the physical nature should be met, knowing that a sound body is necessary for the free and untrammelled action of the mind.

Recognizing the importance of acquiring knowledge, all parents (barring the shiftless and unworthy) attempt to place their children in a position to secure it, circumstances and opinions deciding how much time the child shall devote to what they term "education," some thinking they have "finished their education" at a certain time when text-books are laid aside for "work," losing sight of the thought that work was commenced long ago, and education will never be finished while there is anything to be learned; for one is educated by work as truly as by books.

Whether the child is in the day school or the Sunday school his mind is the same, and may be reached and cultivated by the same universal methods. If he be favored by having contact with a well-trained teacher during five days, that little one is wronged if on the Sabbath day he be placed in charge of a teacher unfitted for the privilege she has of leading him to think of God, and truth in another form. The Church needs, and should use, the best helps known, because teaching the fresh mind of childhood how to grasp and understand the

word of God is a heaven-given blessing and privilege. In our day schools teachers pass examinations given to test their ability for their work, and if incompetent or unfaithful they are excused from service. They are required, also, to have an understanding of all recent systems and helps furnished by training schools; and a teacher in our week day schools who would use only those helps in vogue fifteen, or ten, or even fewer years ago, would be rejected and termed unqualified "to teach a primary school until she more fully informs herself." People say, sometimes, this or that is "behind the times;" yet how many teachers in our Sunday schools are behind the times! Shall the Church, with her millions of children, be less careful than the city authorities and school committees? Can she be too vigilant in her oversight of the kindergarten, the nursery of the Church, where the tender twigs are bent and shaped for life? Can a pastor think it unnecessary to provide for the mental and physical care of the children? "Any pastor who has noticed how much a lamb frolics just for the fun of it must consider the lambs of his flock as belonging also to the animal kingdom, have like propensities, and quite as reasonable and innocent.... Indeed, they are constitutional necessities, and a wise provision should be made for them.

The plays, as the prayers, of children are worthy of careful parental attention, and a system of persistent negatives on juvenile indulgences will never furnish the recreation that childhood needs and age can approbate. Great care is needed, therefore, lest one hinder a healthy moral and religious development. Juvenile piety, if well started and proportioned, will not hush the shouting of a boy, or slacken his running, or shorten his kite-string. Little Samuel, even at Shiloh, must have had some childish sports outside of the tabernacle. Many an adult Samuel, as well as Hannah and Elkanah, passing for sedate and devoted Church members, are pleased with a span, and a lawn, and brilliant table service, which are only the adult kite, and top, and oar. Possibly some fatherly and motherly attention in the line of juvenile enjoyments would have saved Hophni and Phinehas. With no unjust reflection on any Eli, ancient or modern, it might be suggested that if good men would tremble more for the necessary and suitable recreation of their little ones they would have less cause in old age to tremble for the ark of God." \*

This work of teaching in the Sunday school is neither play nor diversion. A teacher must give to it more time for preparation than a

\* Dr. William Barrows, in *The Church and her Children*.

few minutes' reading of the Bible or the Lesson Leaf on Sunday morning. She must know what is said and written in these days about children, also about the close proximity of natural and spiritual teachings in all departments of learning. She should know what new methods have come to light and use, in the development of mind and in the thought of man, during the last decade. Aside from the helps offered by the Church and Sunday school publications, or any theological work by men of your preferred denomination, read what others say and write; it will broaden you. It is nearly ten years since John Dewey and G. Stanley Hall wrote of the *New Psychology*, and Hamilton W. Mabie of *The Spiritual Element in Modern Literature*, while continually there is help in reading the thoughts expressed in such articles as *The Necessity for Moral Training in Public Schools*; *The New Education*, by Professor Palmer; *Education, New and Old*, by Professor Ladd; *Child Study, the Basis of Exact Education*, by President Hall; and *Revelation a Factor in Evolution*, by Rev. Mr. Johnson; *The Spirit of the New Education*, by Mrs. Louise Hopkins. It will strengthen your mind to discriminate between the ideas which are materialistic only, and those which recognize the supernatural; for, while one has

said "thought is muscle action," another challenges the famous remark of Cabanis, that "the brain secretes thought as the liver secretes bile;" and in all your studies and windings of thought and reflection you will find, as "Mr. Fiske, trudging cheerfully on in the path of evolution, finds, that path leading straight on to God and immortality, and conclude with him that there is an immense gain for the cherished religious hopes of the race in the very facts and theories which have seemed to Christians so alarming." \* Not only will your knowledge of life and its opportunities be increased by such reading, but your faith will be strengthened also.

It is not too exacting to say that the teacher should have a love and adaptation for her special work, together with a quick and studious mind. She should enjoy this with unbounded enthusiasm, though it be hard work to bear each little child with his interests on her heart, to understand all the peculiarities and imaginings of childhood; but for all labor bestowed there is marvelous compensation. One expresses this thought thus: "The charm of the varying individuality and of the refreshing presence of conscience yet unprofaned is greater than can be

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\* *Andover Review*, June, 1885, on "The Destiny of Man Viewed in the Light of his Origin," John Fiske.

found elsewhere in this workday world. Those were not idle words which came from the lips of Wisdom Incarnate, 'Their angels do always behold the face of my Father,' and 'of such is the kingdom of heaven.' And most truly it is a verified promise unto the little ones, 'Blessed are the pure in heart: for they shall see God.' It must be because they see Him who is invisible that they are able to soothe us in sorrow, cheer us in despair, and chase away the perplexities and cares of this busy world and its disappointments."

The kindergarten principle must be used by the Church, for it is her privilege to employ the true and fundamental idea of its teaching.

The study of the Bible is a strong feature of the work in Germany, but in the public schools of this country it cannot be carried out; in America it has not been done. The Church only is free to employ and to use the kindergarten idea in its widest scope and in the comprehensive meaning of its reforms. She should see this opportunity, and in the broadest spirit of nonsectarianism, without bigotry or teaching of creeds, work unitedly for the uplifting of mankind. The Church must see and recognize the fact that reformation is in the air. In methods of teaching in the public schools what changes have come to pass



within the last decade!—in methods of preaching, painting, architecture, revision of creeds, changes in business measures, multiplicity of organization in the social world, careful study of special themes and special trades, together with improvement in municipal government.

The growth of the kindergarten has been slow. Mr. Heinemann's book gives a condensed and vivid history of the kindergarten. Froebel said, when dying, that these *Letters* give a clearer expression of his ideas upon education than any other of his writings. We read there that he tried to provide for a sympathetic helpfulness in family life. The great indifference to responsibility and order on the part of young people, and the lack of a tender consideration which should be shown to each other by different members of the family, we realize in our life to-day; hence we have as great need of means promotive of harmony and loving sympathy as had the people of Germany when educational unions were first projected by Froebel, though they were not organized until after his death. The Church, in God's order, comes next to the family, both in the Old and New Testaments. The history of the family precedes that of ordinances, sacrifices, Church. The need of the world to-day is a personal contact between the family and

the Church, the individual and the Christ. Let the fathers and mothers know by a practical proof that the Church is interested in their family and in the cultivation of their home life, and let the children of to-day receive loving Christian care for their bodies and guidance for their minds from the Church. Then the men and women of the future will be able to say that the family and the Church prepared them for life in the great world before they entered it in the public school days. "These child members are the Church in germ. They are what the nursery rows are to the future fruit orchard. . . . The Church of the future does lie potentially in her child members; and we have been paying far too much attention, relatively, to old wild olive trees." \*

One feature of the Church kindergarten work is that there need not be class distinctions. This may be a useful key to some problems in social life. There are kindergartens where children of wealthy citizens only are admitted, with high tuition fees, and in some of these the number of pupils is limited to fourteen or twenty. There are also kindergartens supported by associations, doing noble work for the very poor—the mission kindergartens; many of them hold their sessions in churches. If the Church would

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\* William Barrows, D.D.

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take up this work and come in touch, as she only can, with all her people, what great advantages may come to them!

The Church should open her doors both for worship on the Sabbath and for everyday instruction to all, rich and poor together. This can be done. In one instance for months it has been done. Whereas there will always be "rich and poor," and different degrees of glory for different stars, let the Church show that she desires to give the children the first chance, the right start, and the opportunity for development.

The significance of the circle can be brought out and amplified more perfectly in a kindergarten of the Church than it can elsewhere, because here there is no distinction between rich and poor. A writer gives us a very beautiful description of Frau Froebel and of her visit to one of the German kindergartens.\* The teacher asked Frau Froebel, at the close of the session, what could be done to improve the kindergarten, and her reply gave a very clear explanation of the meaning of the circle. She says: "What I missed most is the union of all the children and kindergartners in the circle at the beginning and at the close, and

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\* Marie Heinemann, in *Froebel's Letters*, A. H. Heinemann.

the songs in which all should join. The kindergarten is the first community or state organization into which the child is introduced. It is not enough that he should merely learn to do his duty there as an individual, but he must be led to feel and experience that he is a member of an organic whole, and must do his share toward making and keeping it an harmonious whole. He must feel himself a necessary member in his class or section, as a smaller whole to which he belongs, and feel as well that this lesser whole is again a member of a larger whole constituted by the entire kindergarten. In that way the kindergarten must be made the prototype of human society. This idea is made a living sentiment and an active motive in the child by the daily reunion of all the members of the kindergarten in the circle and the song at the commencement and close of the exercise." Frau Froebel expressed also the opinion that a similar reunion should occur each day in every educational institution.

The Church can show the true standards of social elevation, and can correct in a great measure any idea that a commercial value should be set upon life. Let her teach that character is the standard of excellence, and let her show that it is possible to incorporate the noble virtues of peace, love, and gentleness,

and to carry out the spirit of the thirteenth chapter of First Corinthians.

Bishop Lawrence, of the Protestant Episcopal Church, in an address delivered in Boston last December to ministers of the Methodist Episcopal Church, said: "*First*, There should be advance in intellectual lines. . . . The only safety for the Church is to receive every new thought and principle that comes well attested and well tested. *Second*, There should be advance in the relation of the Church and of the ministry to the social problems of the day. In our larger places family life is giving way to the more promiscuous social life. *Third*, In personal and spiritual relations there should be advance. . . . The final test is not institutionalism, not dogmas, but the personal character."

Very recently, while in conversation with one of the most successful priests of the Roman Catholic Church, he said to me that he believed that all Christians will unite against unbelievers, and in this issue will unity of Church life and effort center. That plan seems to me less reasonable than that all Churches and all classes, touched by the power of Christ and obedient to his teaching of the intimate relationship between morality and religion, forgetting creeds and dogmas, unite upon the educational and social problems of

the day and solve them in the spirit of the Fatherhood of God and the brotherhood of man. To do this successfully the Church of God should give greater attention to the education of children, and begin with them to lay the foundation of a sound and symmetrical social structure.

When the school age is reached the State will carry on what the home and the Church have begun, and a Christian citizen, with his brotherly heart alive to all concerns of his country, will be the result.

"The universe is not dead and demoniacal, a charnel house with specters; but God-like and my Father's! With other eyes, too, could I now look upon my fellow-man with an infinite love, an infinite pity. Poor; wandering, wayward man! Art thou not tried, and beaten with many stripes, even as I am? Ever, whether thou bear the royal mantle or the beggar's gabardine art thou not so weary, so heavy laden; and thy bed of rest is but a grave. O my brother, my brother, why cannot I shelter thee in my bosom and wipe away all tears from thy eyes? Truly, the din of many-voiced life, which in this solitude, with mind's organ, I could hear, was no longer a maddening discord, but a melting one; like inarticulate cries and sobbings of a dumb creature, which in the ear of Heaven are prayers. The poor earth, with her poor joys, was now my needy mother, not my cruel stepdame; man, with his so mad wants and so mean endeavors, had become the dearer to me; and even for his sufferings and his sins I now first named him brother."—Carlyle, in *Sartor Resartus*.

"Come, take courage! the souls of men are bells of the same metal; they give out, whether on the heights or at the base of the mountain, the same sound."—*Lamartine*.

"What, my soul, was thy errand here?  
Was it mirth or ease,  
Or heaping up dust from year to year?  
'Nay, none of these!'"—*Whittier*.

"O verdure of human fields, cottages of men and women (that now seemed all brothers and sisters), cottages with children around them at play. . . . O summer and spring, flowers and blossoms, to which, as his symbols, God has given the gorgeous privilege of rehearsing forever upon earth his most mysterious perfection. . . . Life and the resurrection of life!"—*De Quincey*.

## CHAPTER V.

"And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord."—*Bible*.

## THE CHURCH AND THE FAMILY.

*a. The Family.*

**T**HE family is the first institution of humanity. It is recognized by God. It is found among both uncivilized and civilized people, and even animal and vegetable life is thus classified.

Among human beings the joys and love of the family life are proportionate to the love, sympathy, and knowledge of the individuals in the family. The happy families in a community are those where each member considers the others, and there is loving, helpful, intelligent service given to each other. In such a family the father is recognized as more than the business manager and breadwinner; his chief concern is not commercialism. Together the father and mother confer, guide, and govern as the united and acknowledged heads of the family, the friends and companions of their children.



A man wholly given to business life dwarfs his social powers, while one who develops the latter *only* with his business acquaintances, at the clubs, lodges, or board of trade (all of which are legitimate, any reasonable person will admit), deprives his family of the joy and uplifting influence of his personality, and they do not receive, therefore, all they have a right to expect.

The social life of a man is to be cultivated. "Tell him and show him that he places his affections wrong, that he seeks for delight where delight will never be really found; then you illumine and further him. But you only confuse him by telling him to cease to desire happiness; and you will not tell him this unless you are already confused yourself."\* It is a perversion of truth to tell a man that he should not seek happiness and enjoyment; he should, and yet not always in one place with one "set," but let a part, and a large part, of his recreation be with his family and in companionship with them. In family life there is always variety.

The domestic life and the Church life of a man demand a proportionate arrangement of his plans and a proper disposal of his time. His business life and habits are but one part of

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\* Matthew Arnold, in *Discourses in America*.

his life; the other parts need exercise and development. One has concisely stated great truths in saying: "His powers are to be unfolded on account of their inherent dignity, not their outward direction. He is to be educated because he is a man, not because he is to make shoes, nails, or pins. A trade is not plainly the great end of his being, for his mind cannot be shut up in it; his force of thought cannot be exhausted on it. He has faculties to which it gives no action, and deep wants it cannot answer. Poems and systems of theology and philosophy, which have made some noise in the world, have been wrought at the work bench and amid the toils of the field. How often when the arms are mechanically plying a trade does the mind, lost in reverie or day-dreams, escape to the ends of the earth? How often does the pious heart of woman mingle the greatest of all thoughts, that of God, with household drudgery? Undoubtedly a man is to perfect himself in his trade, for by it he is to earn his bread and to serve the community. But bread or subsistence is not his highest good, for, if it were, his lot would be harder than that of the inferior animals, for whom nature spreads a table and weaves a wardrobe without a care of their own. Nor was he made chiefly to min-

ister to the wants of the community. . . . You tell me that a liberal culture is needed for men who are to fill high stations, but not for such as are doomed to vulgar labor. I answer that man is a greater name than president or king. Truth and goodness are equally precious in whatever sphere they are found. Besides, men of all conditions sustain equally the relations which give birth to the highest virtues and demand the highest powers. The laborer is not a mere laborer. He has close, tender, responsible connections with God and his fellow-creatures. He is a son, husband, father, friend, and Christian. He belongs to a home, a church, a county, a race. . . . To educate a child perfectly requires profounder thought, greater wisdom, than to govern a State, and for this plain reason, that the interests and wants of the latter are more superficial, coarser, and more obvious than the spiritual capacities, the growth of thought and feeling, and the subtle laws of the mind, which must all be studied and comprehended before the work of education can be thoroughly performed, and yet to *all conditions* this greatest work on earth is equally committed by God." \*

His part of this work a man must do, and in order to do it, in this day of business per-

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\* William Ellery Channing.

plexity, commercial rivalry, and dazzling glitter of electrical and other scientific progress, he must plan for time of recreation and quiet, else all too soon the busy brain and beating heart will have reached their limits.

A noted teacher who is good authority says : " My own profession constantly brings before me instances of an immorality—so I think it should be called—which proceeds simply from want of instruction in morals, which has most disastrous consequences, and which, I believe, the Church could cure. I mean the habit which fathers have of delegating altogether to others the education of their children. Not from any indifference to the welfare of their children, not from any deliberate contempt for moral obligation, but simply from never having had this particular duty pointed out to them, they become guilty of a neglect the immediate consequences of which are sometimes startling, and the less direct and obvious consequences beyond calculation. I have met with young men who have been suffered to grow up in an incredible intellectual barbarism, the father working conscientiously for them all the time, but delegating altogether the particular work of education. I do not suppose such extreme cases are common ; the majority of parents are not so unfortunate in their choice of dele-

gates; they find teachers for their sons who are tolerably competent to teach, and they persuade themselves, no doubt, that it is really best not to interfere with those who have made a special study of the art of education. The principle of division of labor is adopted. The father has not time to do all that is necessary to be done for his children; part he will do himself, but part must be intrusted to others. He hands over to others the child's education, his mind, his soul. He reserves to himself the finance department. It is not easy to estimate the mischief produced by this division of labor. I know scarcely any cause from which the community suffers so much. In the first place, consider the effect produced upon the parent himself. It is open to him to give so much time and thought to educating his children, or the same amount of both to making the money to pay for their education; and he elects the latter. In other words, he chooses an occupation which is in many cases the most sordid and illiberal drudgery, and in very few cases can be highly improving, instead of the most improving occupation in which he can be engaged. Surely there is no task which life brings with it, at least to the average man, calculated to raise him so much as the task of educating his children. It is by far the great-

est and most delicate problem which he ever has to solve. It demands all his powers of thought and contrivance, and by making so constant a demand upon them forms and disciplines them at the same time it disciplines the affections. In short, a man cannot educate his children without at the same time in a much greater degree educating himself. What trade or profession does as much for the man who follows it? Not, perhaps, the most intellectual of all; and assuredly a good many of the occupations by which men make money are for all other purposes a mere waste of time.

“But what is the effect upon the children themselves? I am not, of course, maintaining that the father should take the place of the schoolmaster, but that he should actively co-operate with the schoolmaster and supplement his work. Now his neglect of this duty to a great extent paralyzes the schoolmaster. We have recently been told on good authority that the high average culture of the Scotch is due mainly to parental influence in education. It is to find an equivalent for this in England that we are always hopelessly laboring. That division of labor by which the parent loses so much is, even for its special purpose, a mistake.

"But if the child's intellectual loss is great his moral loss is perhaps still greater. When the father elects to perform his parental duties entirely in the counting house he practically surrenders his claim to filial affection. Instead of sympathy, personal care, and intimate friendship, such a father only gives his son money, a gift which will not inspire any enthusiastic gratitude. Distant respect is all that he can look for, and in the want of filial feelings the son loses more than the father loses by not inspiring them." \*

The quiet joys of domestic life afford a content and a strength, both mental and physical, not found elsewhere. In order to have this happiness, however, the mother must deny herself (if it be denial) some pleasures of association with women who are busy in the many fields open to them, and who have work to do toward helping the people in the world to be better and to do better ; but whatever other gifts a woman may have inherited or acquired, her *first duty* is to be a home maker and an educator. If the burden of government and the duties of legislation are put upon her, who else can provide fireside comforts for the weary and care for the small children, teaching them

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\* Sir J. R. Seely, M.A., of Cambridge University, Professor of Modern History.

temperance, patience, gentleness, and the virtues of life? No self-assumed cares or appointed burdens of government can excuse woman from these God-given duties; and erasing the word "male" from a statute does not change her relation toward God or her family, for "male and female *created he them.*" Granted that all rights and privileges of citizenship belong to woman, and that she is equal or superior (as some are ready to say) to man, and also that the world would be better governed than it now is were she to "rule the world" and never "rock the cradle," where is she to find opportunity to inform herself concerning men and measures, in order that she may vote intelligently? Some things she *must* do, and after these are done where is the time left for state duties?

As to the property question, I have never heard that objection raised in a single instance by a woman who had any property to be taxed. My experience has been that I have heard women who have great wealth say that they are satisfied, and feel that men guard their interests as well as women would.

Look again at the family, and let parents appreciate this fact. A number of people are at work helping you in training your children. Here is one instance which is but a sample of



very many. Two of the four children of a certain family are in my kindergarten. They live in a neat little Christian home and have good home training. In the kindergarten, besides myself, are four other teachers who, with the pastor, know these children, and come in daily contact with them; five teachers and a pastor directly interested in them five mornings in each week. That is good, but they are in the Presbyterian Sunday school on Sunday, so their own pastor and Sunday school superintendent are also interested in them, making eight persons. I find, moreover, that in the way their Sunday school is graded the four-year-old child has one teacher and the six-year-old child another. Well, that makes ten persons whom the Church gives to the parents as aids in training their children. You reflect a moment and say, "Very true; that is good!" But the two older children are also in Sunday school and in public school; each child has a good teacher in each school, thus increasing the number of helpers by four, and we find that fourteen earnest, educated people are trying to help the father and mother to train these children for Christian citizenship. If any father reflects upon this will he grudge a voluntary contribution to the Church or a prescribed tax to the State?

Children do not, however, have sufficient instruction in true liberty ; too often they are overindulged, or they are neglected and sometimes considered—shall I say it?—"in the way !"

It is no sign of retarded progress that many people long for a return of the peaceful home life of the family upon evenings and Sundays, times when the boys and girls do not scatter to meet "engagements" as soon as the evening meal is eaten. And right here the Church has a work to do in encouraging people to stay at home ; church services should not be appointed for every evening of the week, for thereby the thoughts and concerns of home life are dissipated. While the Church should have a concern for the family, this should be shown in reference to the higher intellectual and spiritual life, and not so much as it has been toward ministering to physical gratification and mere entertainment. What the Church needs most to-day is a revival of worship and education.

Let the home life be pure, and sweet, and wholesome, in reading, and singing, and conversation ; let the members of the family enjoy each other. It is not among the humble homes only that the children are neglected. One of the most painful instances I have known of the vagrant life of the family I met

where there were father, mother, and six children, where the father was a successful manufacturer, wholly given to business and religion—in church. The mother was absorbed in modern church work, social and culinary, and all the children were highly talented, devoted principally to the study of piano, violin, and dramatic art, so that their evenings were engaged; the home was open most hospitably to friends of all the members of the family, with servants always in attendance; but through a long acquaintance I have never seen the family together in the house, except at the funeral of one of the children.

In contrast to this is the family life of a cashier of a bank, who is not an enrolled member of any church, but who spends a few minutes with his wife and three children, in the dining room, immediately after breakfast each morning, when one of the family reads a few words from the Bible, and all say the Lord's Prayer before separating for the day.

In another home, where the demands of a trade require the father's early departure, the family gathering is for a little time just after supper, when they sing a hymn, and sometimes a portion of the Bible is read and the Lord's Prayer repeated. Frequently they add to this a short program, with a story from the school

Reader, and one of the children speaks a piece he has learned for school exercises ; they talk, and laugh, and get acquainted with each other.

Froebel said that the kindergarten had its place and work in the promotion of family life ; and very beautifully is this idea carried out in all his writings, also in the games and plays where even the fingers are represented as members of a family. His friend and co-worker, Colonel von Arnswald, says: "It is this deterioration of the family which causes the complaints which are everywhere heard of the want of discipline and order in youth ;" and we may well add, of reverence, courtesy, and gallantry also.

This is so because concerns outside the home trespass on its rights, and take the time which should be given to each other in the home circle. Too often the children are allowed to drift in their thoughts, when the more mature mind of the parents should guide and moor the thought to some truth, clear and positive ; then, later, agnosticism would be an impossibility. The home environment is the universe to the child, and little by little this enlarges, first, in the church kindergarten, then the school—the broader school life and university life. But the *home life* is the foundation of all. Let it be solid enough to stand all future

testing, and to support a colossal character. Growth means change in form, expression, and thought. To each life, whether thoughtful and prepared for it or not, there comes a period marked by a great change; one has called it the "Ephebic stage of youth," where "we find that adolescence is a physiological second birth; new traits, and diseases, organs and cells are developed, boys and girls become independent, must devote themselves to others and to causes. . . . The religious sense is deepened."\* Happy is the child when in such time he can turn to his parents for direction, and happy the parents who have won and retained his confidence.

The writer last quoted refers, also, to the material conceptions of God which obtain in "the theological and religious life of children," and of the "infant philosophy on the ebb at the beginning of school life, and very persistent, though as hard for an adult to get at as for an electric light to study shadows;" and he refers also to the "doubts," "questionings," and "criticisms" which come later. How familiar these traits and assertions of self are to us, the egotism of fourteen and superior wisdom of two or three years later! After-

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\* President G. Stanley Hall, in *The Forum*, December, 1893, "Child Study the Basis of Exact Education."

ward in more serious life comes another period, marked by doubts and balancing of questions. At this point the family help apparently falls short for a time, and perhaps it was then that the prayer for the abiding One was offered—"when other helpers fail and comforts flee," and the spirit, the life within, seeks to know whether the foundations are safe and sure, and asks whether the moorings have been washed away by the constant lapping and swashing of the waves of doubt. Happy and strong in individual Christian manhood or womanhood is one who can rest upon the sure foundation, and, "nothing before, nothing behind," can say, "The steps of faith fall on the seeming void, and find the rock beneath."

Let us hope that the family pew is not an institution of the past. Let the "free seats" go as well as "the masses," and while working with and for the *individual* let the family pew be a dear and familiar place to him. It seems as fitting to have a place in the church as to have a place at the family table, and those who clamor loudest for free seats are the ones who always sit in the one place when at service, and "do not feel at home on the other side of the church;" they must have, too, a reserved seat even in a concert hall.

The larger the church the more essential is

it that people have their places, where the father, mother, and children may sit together during public worship. I hear much of this from the standpoint of the pulpit. This is the seventh successive year my pastor has ministered to a membership of more than a thousand persons, and for the past fourteen months free seats have often caused him bewilderment while trying to place the families and to look after them. A pastor of a large flock needs all the aids he can have in caring for the families and for the individuals, and the family pew is one great aid. One Sunday recently, seeing a father and one child sitting near me, I wondered whether the mother or others of the family were ill; but on leaving the church at the close of the service I saw that the mother had been sitting elsewhere, and two young women, the daughters, had been seated in the rear of the church with their friends.

The same day a father and mother were seated with several young persons—evidently strangers to them—and their children were in another part of the church. However much may be said in favor of free seats, much more can be said in favor of the family pew. *The unity of the family, in the church life, should be preserved!*

“The Rediscovery of the Inner Life” is

treated at length, in a strong and most fascinating way, by a well-known writer, and in the beginning he says: "You are well acquainted with a fact of life to which I may as well call your attention forthwith, the fact, namely, that certain stages of growing intelligence, and even of growing spiritual knowledge, are marked by an inevitable and, at first sight, lamentable decline, in apparent depth and vitality of spiritual experience. The greatest concerns of our lives are in such stages of our growth; some are for a while hidden, even forgotten. We become more knowing, more clever, more critical, more wary, more skeptical, but we seemingly do not grow more profound or more reverent. We find in the world much that engages our curious attention; we find little that is sublime. Our world becomes clearer; a brilliant, hard, mid-morning light shines upon everything; but this light does not seem to us any longer divine. The deeper beauty of the universe fades out; only facts and problems are left. . . . Doubt is never the proper end of thinking, but it is a good beginning. . . . The soul that never has doubted does not know whether it believes. . . . Doubt is the cloud that is needed as a background for love's rainbow." \* But when the storm passes away

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\* *The Spirit of Modern Philosophy*, Josiah Royce, Ph.D.



how clear and bright and hopeful is the rainbow, at once the *promise* of God and its fulfillment!

The training of the imagination and art teaching should be begun in the family and the kindergarten.

Instead of a suppressed caution against naughty action, accompanied by a threat of that traditional horror of children, "the rag-man," give a beautiful, attractive thought to divert the child; help him to forget to be naughty rather than to remember to be good. Teach him the artistic, and later the scientific, meaning of all manual labor, that he may always honor work and workers.

In this day of investigation, analysis is minutely followed in the schools, and there should be greater attention given to the training of the other side of the mind—the imaginative and the art influence.

It is always gratifying to find professional authority corroborating one's views upon any subject, and I was glad to read in the report of Professor Fenelosa's address before the Eastern Kindergarten Association these statements:

"Those who speak for the public are right in demanding art for all—the artists are right in insisting that art implies a distinctive faculty.

"Art teaching is not, primarily, meant to teach pupils to become artists, but rather to train their artistic perception. Art can permeate conduct, manners, and speech; it may beautify the commonest utensil. While an industrial training teaches one to earn a living art training is almost as important, for it teaches a true enjoyment of life. It is self-satisfactory, an inward help.

"I take imagination to be as exact, if not as definite, as mathematics. Imagination means the ability to form a simple, single clear image of things.

"This faculty should be cultivated in the young by proper methods of art education, for the modern habit of analysis is clean against the growth of true imagination, as I have defined it."

Mr. Herbert Spencer has written of Professor Tyndall's insistence on "the scientific use of the imagination," and shows that strange and many ideas concerning imagination prevail generally, and he says: "Superstitious people, whose folklore is full of tales of fairies and the like, are said to be imaginative, while nobody ascribes imagination to the inventor of a new machine. Were this conception of imagination the true one, it would imply that, whereas children and savages are largely en-

dowed with it, and whereas it is displayed in a high degree by poets of the first order, it is deficient in those having intermediate types of mind. But, as rightly conceived, imagination is the power of mental representation, and is measured by the vividness and truth of this representation. So conceived it is seen to distinguish, not poets only, but men of science."

What a sacred work is that of the family, each member assisting the other members in this work of development and training for the after-life in Church and State!

The voice of song should be fostered and developed in every household; and it is a hopeful sign of an increasing love for music that so many families have a musical instrument, either a piano or an organ.

No such question, either with or without its decision, could come before an assembly of people in this land to-day as was proposed at a convocation in Bridgewater in 1655, where the following proposition was discussed:\*

"Whether a believing man or woman, being the head of a family in this day of the Gospel, may keep in his or her house instruments of musicke, playing on them, or admitting others to play on them?" The answer was given with a text of Scripture which has often been

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\* *Andover Review*, January, 1885.

perverted to teach absurd and unchristian asceticisms: "It is the duty of the saintes to abstaine from all appearance of evil, and not make provision for the flesh to fulfill the lusts thereof."

Too much cannot be said in favor of singing. Sometimes it is undervalued as a means of education. Froebel said, "Let me urge on you to foster every breath of song in your family; children's song is to the family what the song of birds is to the leafy grove." The boys who sing understandingly and heartily, "Dare to do right, Dare to be true," will remember the idea, when in association with melody, longer than they would, it is probable, as an abstract command or caution without the carrying power of song. Goethe has said that "Song is the first step in education; all the rest is connected with it and attained by means of it. The simplest enjoyment as well as the simplest instruction we enliven and impress by song; nay, even what religious and moral principles we lay before the children are communicated in the way of song. . . . Among all imaginable things, accordingly, we have selected music as the element of our teaching, for level roads grow out from music toward every side."

This writer has in his descriptions of the power of music upon the mind, and also of the

art of listening and enjoying, given valuable aid to me in work during five years in a Sunday school, where the close proximity of other departments of the school often made the progress of the lesson impossible, an orchestra of fifteen pieces being in an adjoining room. At such times I would have my little flock (averaging an attendance of about eighty, all under nine years) fold their hands in their laps, shut their eyes and listen; then, shutting my own eyes, I could easily imagine myself the only existence in the world, so quiet were the little ones. Sometimes for three minutes, and occasionally for five, they would thus listen. Once I told them of the great-hearted German\* who said that is a grand way to do. He wrote it in a book, that people might know the best way of hearing an orchestra.

Biographies of the great musicians show the influence of home atmosphere upon their works. The great Johann Sebastian Bach, born in the illustrious Eisenach, Thuringia, inherited a love for music from his great-great-grandfather, the good old miller from Hungary, who played his flute to the grinding of the corn. It is most interesting to read of the growth of this wonderful family of Bachs and of the development of their abilities.

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\* Goethe.

The son of the miller was "apprenticed to the town piper," and was the first of this great family to adopt music as a vocation. He had three sons, all musicians; one of these had four, one of whom was the great Sebastian. It is said that "when his fame was at its height there were thirty Bachs holding positions as organists in Thuringia, Franconia, and Saxony; yet their fame was not widespread, owing to their shyness of society and their tastes being of the domestic order. Once a year all the Bach families met at Erfurt, Eisenach, or Arnstadt, in a great family reunion, which served to renew their mutual interest in art and to keep warm family affection." \* It is an interesting fact that Johann Sebastian Bach and Friedrich Froebel, both born near the Thuringian Forest, one in 1685, the other in 1782, should have the recognition in advanced methods of piano technique, and the new education, which they hold to-day. The modern lower point stroke and equal finger development used by Liszt and some of his predecessors is the principle formed by Bach.

Handel's † home life was of opportunity,

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\* *History, Biography, and Literature of Eminent Composers*, W. U. Derthick.

† Martin Luther, Eisleben, Saxony, 1483. George Frederick Handel, Halle, Saxony, 1685.

and his associations being of the best character, fortune favored him above many of his fellow-musicians, and, as with all the great masters, he made a study of reverence and religion. Though his talent was used in many and diverse ways, yet it is by his religious work that he is best known and most honored in England to-day.

The same is true of Joseph Haydn, who, it is said, when on a visit to London, where he heard the hallelujah chorus from Handel's "Messiah," burst into tears and exclaimed, "He is master of us all!" Haydn was the second of nineteen children, and his greatest pleasure in boyhood was found in singing with his father, frequently accompanying himself "in perfect time and tune with two sticks in imitation of a violin." After his court successes, and in his sixty-fourth year, he wrote his greatest work, the oratorio "The Creation."

It is sad that Bach and Handel should have been blind, and Beethoven deaf, in age; but how heroic and true to their ideals were they even to the last! Beethoven, as the son of an intemperate father—though he had the loving encouragement of his mother to help him—did not realize the advantage of home joy until he found it in the family of some pupils who loved him, and whose

mother had provided the refinements of an attractive home. Coming into intimate association with this family, he had intellectual impulses quickened, and had ideals which found expression in his masterly works.

The pretty glimpses we have of the home life of Mozart and his little sister, together with their parents, furnish never-failing pleasure when told to little children. Perhaps his home influence was more attractive and spontaneous than that of the others; religious principles were taught and lived in the domestic circle, and Mozart's influence and spirit move us because of the Lifegiver's touch—the Christian life, unfolding itself and being developed outwardly, touching other lives. "Give me," said Archimedes, "a point outside the world, and I will move the earth from its poles." And an historian\* says: "True Christianity is the point which raises the heart of man from its double pivot of selfishness and sensuality, and which will one day turn the whole world from its evil ways and make it revolve on a new axis of righteousness."

The family, with the aid of the Church, can prepare children for the broader world awaiting them; but let us, above all, and first of all, have a pure, elevating tone of helpfulness and

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\* D'Aubigné's *History of the Reformation*.



love under and about all home associations. The exhortation which Lamb gave to his friend Coleridge, in a letter written in 1797, is one we would do well to repeat to ourselves and to our friends:

“O, my friend, cultivate the filial feelings! and let no man think himself released from the kind charities of relationship; these shall give him peace at last; these are the best foundation for every species of benevolence. I rejoice to hear that you are reconciled with all your relations.”

The Rev. J. M. Buckley, D.D., expresses these thoughtful words in what he calls “A Question:”

“Analysis supported by many confessions, and by side remarks more valuable than these, shows that that which holds a large proportion of men in middle life to the particular denomination to which they belong, and to the doctrines which underlie it, is the ineradicable effect of the training given them by pious, believing, persistent parents. Many of them have tried—and many of them are trying now—to shake off the mental and moral harness woven strand by strand by pious mothers and tightly bound together by conscientious fathers. They sometimes seem to themselves to succeed, but soon feel the constraining

pressure; their doubts disappear, and if without the Church they say to themselves, 'I must become a Christian;' and if in the Church, 'I must live a better life.'

"A great change has taken place. Parental training has been surrendered to the Sabbath school, and the Sabbath school itself has undergone weakening modifications.

"Is there reason to believe that the kind of training now given to youth of Protestantism will hold men and women in middle life thirty years from now as that given thirty years ago holds to-day those who received it?

"Let him that hath wisdom, or who thinketh he hath wisdom, exercise himself here-upon." \*

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\* *The Christian Advocate.*

“Deep in the warm vale the village is sleeping,  
Sleeping the firs on the bleak rock above;  
Naught wakes, save grateful hearts silently creeping  
Up to the Lord in the might of their love.”  
—*Charles Kingsley, “Songs from the Saint’s Tragedy.”*

“Beautiful it was to sit there, as in my skyey tent, musing and meditating on the high table-land in front of the mountains, over me as roof the azure dome, and around me for walls four azure-flowing curtains, namely, of the four azure winds, on whose bottom fringes, also, I have seen gilding. And then to fancy the fair castles that stood sheltered in these mountain hollows with their green lawns and white dames and damsels lovely enough; or, better still, the straw-roofed cottages where stood many a mother baking bread with her children around her, all hidden and protectingly folded up in the valley folds; yet there, and alive, as sure as if I beheld them, . . . whereon, as on a culinary horologe, I might read the hour of the day. For it was the smoke of the cookery, as kind housewives at morning, midday, eventide, were boiling their husbands’ kettles, and ever a blue pillar rose up into the air, successively or simultaneously, saying as plainly as smoke could say: Such and such a meal is getting ready here. Not uninteresting! . . . If I had learned to look into the business of the world in its details, here, perhaps, was the place for combining it into general propositions and deducing inferences therefrom.”—*Carlyle.*

“What an illuminated text-book is baby’s face through all the earliest years! How the lessons in it lay hold of intellect and heart, of imagination and memory! A great school for mother is the nursery. The first four years of her baby’s life have more power in them than the four years of a college course could have.”—*Bishop John H. Vincent.*

## CHAPTER VI.

"When men are cast down, then thou shalt say, There is lifting up."—*Bible*.

"Is not the life more than meat, and the body than raiment?"—*Bible*.

## THE CHURCH AND THE FAMILY.

*b. Mothers.*

THE modern child has four teachers when the legal school age is reached—the mother in the home, the pastor in the church, the teacher in the Sunday school, and the teacher in the week-day school. Of these the mother and the day school teacher have most time and influence with him, therefore the greater need that the pastor and the Sunday school teacher, as acknowledged assistants in guiding religious thought, should be in harmony with the ideas and methods used by the trained teacher, who has the care of that child for five days' work, and should be helpful and in harmony with the mother, who has seven days for the home training. Mothers say they have too much to do. Wait! This is often only a matter

of choice in what you do and how you consider the helps you have from Church and State. You have four children in four different schools, and those children also in four classes in Sunday school; then each child has two teachers helping you to develop him, and you have eight trained allies besides your pastor. The life and the body will have good chance if you, with these teachers, are faithful to your trust; but let some of the ruffles on the raiment be dispensed with, and give greater attention to the care of the teeth and bathing the little body, that the physical life may be developed under good conditions. Instead of standing by the hour to fry unwholesome "doughnuts," set some rice cooking in a double boiler and sit down to read a story or sing a song to the child.

Not long since I knew a mother, frail and delicate in health, doing the work for her family, consisting of her husband, herself, and three children, and she always baked three kinds of muffins for breakfast to please the children. Each child preferred a special "cake." The mother is not living on earth now.

Mothers often feel depressed because of excess of physical labors, but sometimes they are self-imposed. Do not overtask yourselves, mothers; you are *queens*, not slaves; you are

companions for your children! Mrs. Browning said, "Some people always sigh in thanking God," and this is so too often with mothers who always stay in the house, and who, in their faithfulness to the physical wants of the children, forget the mental and spiritual upbuilding of themselves and of the children.

If we could only emphasize the thought sufficiently that the teachers are friends of the mothers, and have the latter feel this to be true, how great would be the gain for the child! Why, mothers, it is truly pathetic sometimes to see the pleasure which a teacher feels and expresses on receiving a call at the schoolroom from the mother of some child.

Do not let shopping, housekeeping, or housecleaning cares deprive you of these great joys of intellectual and spiritual companionship with your children. I groaned in spirit when a mother told me, not long since, of her membership in eleven lodges and societies. Her children have a handsome shelter provided by a diligent father, pretty clothes and dainty food provided by the loving mother, who thinks she is doing God's service; but they do not know domestic joy, for they are without a *home*.

Within two weeks I have been to some daintily neat, beautiful *homes*, while calling

with my pastor, who is also my husband, upon some of our people who have been pinched during the last months by the relentless fingers of Hard Times. Some of them live on the banks of the Erie Canal, some in narrow and ill-looking streets, and two of them in tiny homes on a bit of land with the lightning Chicago trains and the Empire State Express trains darting past their front doors. The Mohawk River, now swollen by the spring rains, swashes the rear foundation of the houses, and seems to sing a lullaby for a patient little sufferer when all is quiet in the twilight, and the trains have, for a time, passed on. In the bit of land is a cherished garden, the peas with their oblong light green leaves looking glad after the refreshing rain, and leaning, in friendly fashion, toward the neighborly row of beans with their longer, darker leaves unfolding themselves and climbing upward.

If the beans were aspiring, so were those who planted them and watched their growth, and helped them to climb by placing the supporting sticks beside them ; and I am glad that those inside the house and in the upper tenements are not left without support to steady them and to help them to climb, for active churches and good public schools aid the home efforts, and stimulate the trust and

knowledge of those who are trying to "be somebody," for back of this crude expression is the laudable ambition and earnest spirit of effort and determination. A kindergarten bird's nest song says, "There's many a little home like this sheltered in every tree," and so I thought of these little humble homes; there are many, many of them in the towns and cities of our broad America; little child gardens they are, and in them the little loving children look trustfully up toward you, mothers, for the sunshine of your smiles, the refreshing rain of your tender words, and the supporting, steadying touch *you* best can give to them. The greater the number of these children clinging to you, the greater the number of helps the Church and State give to aid you in your care. They believe in educating your children, and, if you are poor, this is just as truly your right. Hear these true words spoken by a noble man who worked many years for God and humanity: "The highest culture, I repeat it, is in reach of the poor, and is sometimes attained by them. Without science they are often wiser than the philosopher. The astronomer disdains them, but they look above his stars. The geologist disdains them, but they look deeper than the earth's center; they penetrate their own souls



and find there mightier, diviner elements than upheaved continents attest. In other words, the great ideas of which I have spoken may be, and often are, unfolded more in the poor man than among the learned or renowned ; and, in this case, the poor man is the most cultivated." \*

It is in contact with God himself, and with an appreciation of your privilege and power of development, and of seeing the inner connection of things, the hidden, underlying principle producing an action or a thought, that you will find help. The writer just quoted says, "The great idea on which human cultivation especially depends is that of God," and most truly in him do you live and move and have your being. He guides your intuitions, and he comes very near to the mother-heart.

One night, sitting in the twilight while the moon was rising, I had in my arms the little girl who was dearer to me than any other, and I told her very gently and simply of the death and burial of Jesus. Her eyes filled with tears, then her little body swayed as she sobbed, when suddenly looking upward, as she leaned toward the window, she exclaimed with rapture, smiling through her tears, "But *now* he's *up again* ; isn't that nice !" No confession of faith from a mature disciple of Christ, no

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\* William Ellery Channing.

announcement of the doctrine of the resurrection from the lips of an aged saint, could have been more triumphant or more thrilling in its effect upon me. She had first learned that Jesus lives and that he loves ; therefore, he was to her forever ascended.

Many times has the remembrance of this confession from her infant lips been an inspiration to me. I feel sure that in her maturity she will not doubt the truth she then uttered.

It is the right and the sacred privilege of the *mother* to be the first to tell the children the story of the arrest and crucifixion of Christ. Tell them tenderly, simply, briefly, of how Jesus gave himself for the world that we all might always, forever afterward, have life. Tell them of his great love for us all, even for little children. Children are reasonable, and if they ask questions beyond what they should know, tell them that we are always learning more—we know more to-day than we did yesterday, and they can readily understand that—tell them they will know more to-morrow, and that by and by they will learn more about this.

In the church, the timid, retiring young mother, feeling, sometimes, her deficiencies because of a lack of school advantages, or for other causes, may find certain helps and warm appreciative recognition from those who have

an interest in her and in her family. What way could be less obtrusive and more helpful than in the educative social contact which comes through the kindergarten of the church and the Mother's Educational Society? This might have a more permanent and practical result than the momentary grasp of the hand, and hastily spoken "come again" from some one in the church vestibule "appointed" to welcome strangers.

A woman has been eloquent in the description she gave me of her care in nurturing a large, wide-spreading elm, which is on one side of a city street. Its great branches give friendly shade to many other houses than the one in which lives its "founder," who has told me that when the tiny tree of forty-five years ago was just taking hold on life, she had real anxiety for its perfect development, and as it was very difficult to get water in abundance, she had to watch it carefully and constantly, giving it a little water at a time, and this often, but it now repays all her toil and efforts by its beauty and shade.

One has said: "Life is sad, monotonous, earthly, without the arts. If a woman does not daily realize the higher life by knowledge of truth and love of beauty, what shall save her from the frivolity and *ennui* that gnaw away

the heart, tarnish the soul, and bring misfortune to the fireside." We will go further, and say that in what people call the "lower walks" of life there may be, there are, artists. Money does not make an artist, though it will help develop one. We have seen humble, patient women with heaven-born aspirations and tastes, cramped by circumstances only, and mothers, sisters, teachers, may be, in some degree, art educators to the little child-angels among them.

The educative influence of a fine concert cannot be estimated, and upon the impressive mind of a child its effect is wonderful. If he may hear the oratorio of the "Creation," and carry away a remembrance of only the chorus, "And the Spirit of the Lord moved upon the face of the waters, and God said, Let there be light, and there was light!" its thrilling effect upon his mind and emotional nature will be lasting. It is more wonderful to hear the first phrase slowly and softly uttered with the gradual crescendo, until, when the words of the command are uttered, the organ, orchestra, and voices are so full of expression, that it is almost a reality that *light* bursts forth.

Instead of taking the children to *funerals*, and either shocking their nerves or deadening their sensibilities, let them have opportuni-

ties of acquaintance with images of beauty and *life*. Take them to the art galleries. If they are quiet and obedient, it will not be an annoyance to you or to others to have them in public places occasionally and *in the daytime*. It goes without saying that their beds await the little active children when evening comes. Love them *so much* that you will put them to bed early.

Every mother has many opportunities for study and observation. President Hall says: "We want, also, minute objective studies, such as any intelligent mother or teacher could make if they would focus their attention on one subject, such as fear, shame, anger, pity, the phenomena of crying, unusual manifestations of will, traits made better or worse by school, and wise or unwise religious teachings."

No reading can be more fascinating or instructive to mothers and to the pastors of our churches than the book upon *The Senses and the Will*,\* where the author gives interesting facts concerning the early life of children, and records observations concerning the development of sight in his child for more than two years, beginning with the indications and movements five minutes after its birth.

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\* Part I of *The Mind of the Child*, by W. Preyer, Professor of Physiology in the University of Jena. (International Education Series.)

Froebel recommended to one of his co-laborers the work on education called *Levana*, by Jean Paul Richter, telling his friend that it would be a suitable gift for him to make to his young wife, as the writer "distinguished four kinds of crying with children, and indicates suitable checks."

When we have done all we can and learned all we are able, much will remain to be learned and to do, and we realize that time is all too short. The hours and the days slip rapidly away. How different is my view of time from that of my little daughter, who said a few days since, "Mamma, it will seem funny now to say I am eleven, for I've been ten *so long*!" I recalled Wordsworth's words,

"Sweet childish days that were as long as twenty days are now."

Froebel said: "There is little hope for improvement until the mothers will begin to educate their own selves. Let them attend kindergarten and study the system themselves . . . there will be no progress in one cause, nor, in fact, in any line, unless this condition is fulfilled; for every progress depends on that of education, and no education, least of all that of infancy, can get along without the active cooperation of mothers, who ought to have a full comprehension of this true natural

calling—the care of childhood. But they are not, as yet, acquainted even with the preliminaries of the education of man, which ignorance causes them to expect that due official educators of youth should make good again what they, the mothers, have spoiled.”

Our Friend and Guide, ever near to aid, will teach us how to care for ourselves and for our children; we can in trustfulness commit all to him—

“And when we have done with our life-lasting toys,  
Dear Father, take care of our children—the boys!”

"God enters by a private door into every individual."—*Emerson.*

"Let us then assist men to gain the consciousness of their own ability to act, and impart to them a conviction of the universal need of education."—*Froebel.*

"If a man should be able to assent to this doctrine as he ought, that we are all sprung from God in an especial manner, and that God is the Father of both men and of gods, I suppose that he would never have any ignoble or mean thoughts about himself. But if Cæsar should adopt you no one could endure your arrogance ; and if you know that you are the son of Zeus will you not be elated ? Yet we do not so ; but since these two things are mingled in the generation of man, body, in common with the animals, and reason and intelligence in common with the gods, many incline to this kinship, which is miserable and mortal, and some few to that which is divine and happy, that every man uses everything according to the opinion which he has about it, those, the few, who think that they are formed for fidelity and modesty and a sure use of appearances have no mean or ignoble thoughts about themselves ; but with the many it is quite the contrary. For they say, What am I ? A poor miserable man, with my wretched bit of flesh. Wretched, indeed ; but you possess something better than your bit of flesh. Why then do you neglect that which is better, and why do you attach yourself to this ?"—*Epictetus.*



*I.* "You feel, then, without you, a vast and grateful love for the good God?"

*He.* "Alas! sir, not so much as I would nor as I ought. I have not knowledge enough to understand the perfection of this invisible Father and to bathe my spirit in the depths of his goodness. I see him exactly as might one of these rough, black stones which are warmed by the sun as long as he shines upon them. If I were like one of those mirrors that I have seen shining at the end of the rooms in your chateau I should be much more thoroughly warmed, that is to say, I should love him much more. Love must be great in proportion as mind is great. . . . I cannot possess such power of admiration as a learned man."

*I.* "And how is that?"

*He.* "He created me."

*I.* "But it cost him nothing."

*He.* "It cost him a thought—a thought of God, sir! Have we ever thought enough of that? As to me, I often reflect upon it, and I become as proud as a god in my humility, as great as the world in my littleness: a thought of God! But that is worth as much to me as if he had given me the whole universe. For, indeed, sir, though I am but a small thing, yet in order to create me it must be that he thought of me—of me who did not yet exist—that he saw me from afar, that he gave me life beforehand, that he reserved my little space for me, my little moment, my little weight, my little work, my birth, my death, and—I feel it, sir—my immortality! What! is that nothing, sir? nothing to have filled one thought of God, and to have filled it so that he should have deigned to create you? Ah! I repeat it to you, when I think of this, nothing but this, sir, nothing but this, when I think of it, it builds up the love of God within me."

—*Lamartine.*

## CHAPTER VII.

“Is it I?”—*Bible.*

### THE CHURCH AND THE INDIVIDUAL.

ALL reform must begin with the individual. The opportunity of the Church is to develop the individual, and to build character. The question “how to reach the masses” is one which has cried for solution, and has been repeated and reechoed by the clergy and laity in pulpits and at conventions. It remains unanswered. It is proved that the best and most thorough work for the people cannot be done by crowding them together and shooting truth at long range into “the masses,” and never knowing or seeing the unit. The Church has power to reach the masses through the individual, and only in this way. We are born as individuals; we die as individuals; the Christian Church was planted by individual effort, and flourished under attention to personal responsibility. It is those who are most faithful to self-culture, who find time to encourage others, and to show them the privilege of developing the physical

and spiritual sides of life. The Church should have a deeper, stronger, higher interest in the people who turn toward her with hungry hearts and longing eyes than to require simply that they put on their "best clothes" and sit through the morning service in the church edifice, where sometimes the minister in haste may have taken "a stone" instead of "bread" to distribute among his people, some of whom are intellectually hungry, while many are heartsore and brain weary. Nor can the Church say that she has done her full duty when she has provided free seats and sent "a committee with blanks" to find out what "denominational preference" one may have, and "how many children are in the family." The blank committee cannot do the work. That was good doctrine Samuel Johnson expressed when he said, "It is our business to consider what beings like us may perform, each laboring for his own happiness by promoting within his circle, however limited, the happiness of others." It is, however, by faithfully "looking out for number one," as the homely phrase goes, that we appreciate the value of number two, and are able to help him to heed the same injunction.

In a certain kindergarten guide book,\* un-

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\* *Kindergarten Guide* (illustrated), Marie Kraus-Boelte and John Kraus.

der the sixth occupation on "mat-weaving," you may find a strong and helpful suggestion which is expressed thus: "The number *one* is the beginning of all numbers, and each succeeding number is merely a doubling or a repetition. It is therefore necessary to let the child work for a long time with the number one, in order that he may comprehend it with head, eye, and hand. This number is not to be introduced intuitively, objectively; but—and in this rests the significance of Froebel's idea—the child must *represent it continuously* and in the most varied manner. . . . All those exercises which seem intended to amuse and entertain the child have the one aim *to lead him to an understanding of the number one.*"

Do you say that too much attention given to "number one" inculcates a selfish spirit? Not if the process be guarded, guided, and judiciously carried on in the home life, the Church life, and the school life, for it will surely lead to the broader realm of thought and action, as in the case of this manual occupation of mat-weaving with strips of colored paper, which lays the foundation for designing, and teaches a lesson of generosity; so that what began by trying persistently and faithfully to take care of "number one" led far away from selfishness.

A teacher in the Church must not be afraid

to cultivate her own individuality, and to give careful preparation to each portion of her work. She should study psychology, history of education, theory of education, history, and follow the masters of modern thought in their published declarations concerning great principles and appliances in the educational systems of the day. Her teaching should be parallel with the everyday teaching of the child, and, by reading the best English, she should have an acquaintance with the best and purest words in use, always avoiding high-sounding words, and believing in the eloquence of simplicity. Let your utterances be in the best chosen words and clearest terms of explanation. I remember my sufferings when I heard a woman, a mother, talking in a "children's meeting," caution the little ones before her to "never use no cuss word," while in her own vocabulary she had given prominent importance to "ain't," and frequently said, "I done it."

Study the Bible in its relation to the everyday world in which you live, and adapt its truths to the little dwellers in this world. Do not harness your expressions to those of some hard-working thinker in the denomination in which you are most interested. There is truth outside as well as inside your Church. How little we know of each other's Church after all!

An illustration of this fact that we do not know each other came to me a few weeks ago, while I was talking with a mother-superior in a convent. I wanted to learn how truth was presented to the young girls in her care, and how she directed her teachers in showing to them their opportunities and their work. After a long and profitable talk with her she said, "I should like the girls to sing for you before you go;" and when I expressed my pleasure at her thoughtful courtesy, for it was past the hour for closing the session, she said, "I will have them sing their First Communion Hymn. Do you have the holy communion in your churches?"

And there we sat, so near to each other yet far apart, living in the same city, working for the same Lord and Master, consecrated to his service in serving others—the unselfish sister devoted to her individual work, her garb announcing her separation from the world, and beside her the wife of a minister of the Gospel who felt, in a degree, the great privilege of discipleship. The bright, slanting rays of the sun, just sinking in the horizon, came through the partly closed shutters at the windows, and the fair young girls, many of them with rapturous expressions upon their countenances, sung, "Dear Lord, I am not worthy that thou shouldst come to me!" It was like a bene-

diction at the end of a busy day, like a dream of peace coming to lull the weary spirit, as they sang one hymn after another. What if I did not sing with them in my heart the words of their "Hail, Mary!" and what if in their hearts they pitied me and my mistakes, would you say that either one of those two women represented a Church holding *all* the truth and no error? You would not; I dare not. This proves that *individual character* must be developed and be free to think and to act.

The Church must be alive to this work and do it. The welfare of the State also depends upon the perfection of the individual character. There are recognized standards of thought and action, of right and wrong; but in this day of specialists there are impassioned utterances of mere opinions also.

Teacher in the Church, know what you think and why you think it; then help others to think. You have, perhaps, as many temperaments and dispositions as faces before you; but become acquainted with each individual, know him, find the unit in this diversity, and serve and help the unit; show him how to take care of number *one*, and he will then seek and help number two.

One has forcefully and poetically put a truth thus:

“What a curious study the infinite variety of human character must be to the angels! All the zest and color and foliage of the moral universe depend upon individuality. Nature seeks it in material and form. Ripening leaves are less alike than green ones; . . . the higher the product, the more individuality. So it is in civilization—Greek, Roman, Chinese. So art goes. There are circles within circles and lines which cross them all, and schools which are always breaking up into lesser groups. And all the surface freshness and variety depend upon the underlying and little-known distinctions in character. All comfort and security, given the varieties, depend upon the moral unities below, but these are the sometimes unnoticed harmonies which sustain and enrich the *melodies* which alone are heard and remembered. The general resemblances make up families, tribes, nations, and races, but within each circle how infinite the play of individuality! . . . The law of individual development, as the law of life, is doing its work in the judging and test times of this world. The heroic spirit is incarnate in some individuals. The men that have been built alone can stand alone. . . . They are like Moses and Elijah, Luther and Savonarola!” The same writer says: “There is nothing in the



universe about which God cares so much, or by which he can be so adequately revealed, as individual character. . . . Everything in religion is meant to emphasize the dignity and value of individual character." \*

The cultivation of individual characteristics and tastes is a sublime work, and if only a brief time be given you, teacher—one day in seven, and but a fragment of that day—yet you can every day watch for opportunities of seed-sowing, and in many ways, at many times of casual meeting, when upon the street, in the home, or on festive days, always remember and watch for the little ones, giving a hand-pressure, a smile, a word: all of *use* in the daily character-building that is steadily going on.

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\*Sylvester F. Scovel, D.D., in *Methodist Review*, February, 1889.



“Faith ought to and will remove mountains; that faith, we mean, which is shown by its works. The young Spartan who complained that his sword was too short was told to add to it—a step. That is what and all that is necessary.”—*Luther T. Townsend, D.D.*

“One prime object of a true educator, therefore, is to create wants. His next is to make the pupil satisfy those wants by his own efforts. He will watch the process. He will be careful not to interfere with it. But mark, he *will* interfere with it when difficulties are encountered that are too great for the struggling mind. . . . He will modify his methods at every stage of the course of education so as to make them meet the needs of a growing intelligence.”—*Rev. F. H. Johnson in "Andover Review."*

“There is nothing more frightful than a teacher who knows only what his scholars are intended to know. He who means to teach others may indeed often suppress the best of what he knows ; but he must not be half instructed.”—*Goethe.*

## CHAPTER VIII.

“Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me.”—*Bible*.

## HOW IT MAY BE DONE.

*a. Kindergarten.*

**I**NSTEAD of the primary department or infant school, we may have a kindergarten, and a transition, or connecting, class. The kindergarten for children under seven, the transition class during seven and eight, then the intermediate till sixteen, and the senior school after that. What educative and social opportunities the home and the church of to-day offer to us! The home-nest and nursery until three years, the kindergarten for three, four, five, six; the transition class for seven and eight, with Junior League, Endeavor, Union, and Guild from nine to sixteen, and after that the senior school, league, society, and mature activity of later life—“one army of the living God.”

If a teacher wishes to introduce kindergarten appliances or methods in the Sunday

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teaching, begin by having all who are of the kindergarten age by themselves, at a kindergarten table, in a well-ventilated room with their heavy garments and their hats removed. Try to avoid undue weariness to their little bodies, and do everything to make the children comfortable and happy.

Teach them to love association with the church edifice, its ceremonies, its people, and the God and Father of all.

Should anyone doubt the truth of the statement that the churches have not provided suitable places for little children, just look over the churches where the room assigned for the "primary department" is found. It is usually ill-lighted and without means of ventilation, with seats built in raised rows, and has sometimes stairways at the sides and center, where the children stumble and fall continually. If the room be large and in a "basement," it has also from one to three iron posts, called "supports."

When the kindergarten of the Church is an accepted and established factor in the education of the children, the church architect will make a room light and attractive, with the best ventilation possible, level floor, with clear windows, broad sills for flowers, and plain, artistically tinted walls. When he has done his

work the room will be furnished with little chairs, one table for every ten or twelve children, a piano, a closet of kindergarten supplies, a sand table, perhaps a canary, and some gold-fishes.

Some ask who is to do this work—it will take time and money, will it not? Yes, it will take both. First, it has been proved that the Church does not do enough for her little children. You have never yet heard anyone say she is doing her full duty by them. Second, she ought to do the best she can, using the best methods devised she has a right to do it. Third, the best method for the instruction and development of little children is the kindergarten. Fourth, she should use that method, and devise ways and means to make it possible.

Let each church, or several churches in a town, prepare a room with all the best appliances, and engage the services of a trained kindergartner, who is competent to teach others to carry on the work alone in the future, after she has trained them, and let these assistants, as far as possible, be the teachers of the smallest children in Sunday school. Some mothers take a full kindergarten course, and often they find time to teach in the Sunday school. But observe, this is not a kindergarten

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of the Sunday school alone ; it is of the Church, and the different talents in the Church may be used. The young people's societies—Epworth League, Christian Endeavor, Young People's Union, the Guilds—all may furnish teachers ; also, in another class of workers, are the young women in our colleges, some of whom expect to teach, and may be employed by the churches, and those who do not may be able to consecrate their leisure to this cause.

A young woman who had been graduated from college a year or two said to me : " When I left college to teach I had my ideas high, and have taught natural sciences for two years ; now I have them higher, and I want to be a kindergartner."

The deaconesses who have consecrated themselves to the work of " teaching deaconesses," as apart from missionaries or nurses, can take kindergarten training instead of nurses' training.

As the work is educative, in the highest sense, it should have *trained workers*. This is necessary, that the system in its unity be not marred or mangled. Well-meaning but injudicious persons must not minify its importance because it is in the Church and for children. It is a work to be undertaken, as any thorough work should be, with prepared skill.

The day is past when either minister or teacher in any department can successfully go forth to work with a picked-up, fragmentary preparation, trusting to luck and experience, guided only by untrained intuitions.

The churches in the vicinity of New York, Chicago, St. Louis, Baltimore, Washington, and Boston have great advantages, as in those large centers are good kindergarten training schools. Here is one serious difficulty, however: many teachers, thoroughly trained in manual dexterity, have not the principles so as to be competent to give Bible instruction. That is a feature apart from the regular work of the prescribed course of study. Some earnest Christians cannot teach, some good teachers have no wish to teach in the Church or any ability to bring a spiritual truth out of a historical fact. It is hoped that kindergartners may find suggestions of Bible study in the Work and Play chapter of this book.

A teacher who is consecrated to the work of education, and is a disciple of Him who said, "Learn of me," will not be left in ignorance, for the Truth himself will supplement the wisdom of the schools. It is hoped, also, that the chapters on Inspiration and Consecration will be helpful to such. Now, if you cannot have a trained teacher at a salary of fifty or sixty dol-



lars per month for eight months—a school year—even where several churches together have a week-day kindergarten, perhaps you can for a few months each year. Allow for assistants to your director one teacher for every ten children, and the director will give lectures and instruction aside from the practice lessons of the morning sessions.

But there are small churches in sparsely settled districts apart from the centers. In all such localities there are a few who have been where they had instruction and aid in directions apart from this environment, and they know how to study, to teach, and to apply, and these persons will learn the method of a kindergartner.

The kindergartens require of candidates, that they be over sixteen years of age, have a high school training or its equivalent, an ability to sing, and a love for children. This is the least required; some schools expect more than this. If any person is determined to make a way to study kindergartening, as she would use every endeavor to fit herself to teach a district school, and would overcome obstacles to go to a normal school, so let her who is called to this work prepare for it; for no church teacher should undertake her work without preparation, any more than should a State teacher, or

a physician, or a gardener. Let the orphanages and deaconess institutes and schools for missionary training have trained kindergarten teachers, who will teach systematically

God in Unity and Nature ;  
God in Trinity and Revelation.

You have found, perhaps, dear fellow-teacher, that your bit of time on Sunday is insufficient for the work you have to do. It may be the room assigned for your department is in the most inconvenient place for it ; and you have to bear the torture of the confusion and noise just the other side of the doors, where the other departments are having the opening exercises.

I know how hard it is for you to contend against this. Last Sunday I had to do it with eighty-three children on my side of the doors ; four hundred persons singing heartily on the other side. The only thing you can do at such a time is to make use of these moments by allowing the children to talk to each other, and by giving them frequent periods of relaxation for their little bodies, which is absolutely necessary, and saying to them sometimes, "Now speak to each other for a little while ;" you will find it easier to have perfect quiet when you need it. Do not irritate your-

self and the volatile children by constantly trying to keep order. Never use a bell, but teach the children to heed your voice when you address them in an ordinary tone, as "children" or "little people." Never call them "babies" or "little tots." Do not be persuaded, by people who know nothing of your duties, to open the doors between your room and the large room, for then you involve yourself in greater trouble and confusion. The boys and girls in the main school will be diverted from their work, for they will look in at the children, and while some of the latter are looking out at their brothers, sisters, and friends, others are hitting each other with their hats, and you all are losing precious time. When the doors are closed, you can have your secretary take the attendance, and mark it upon the blackboard—boys, girls; total. You will find that each side is in earnest to keep up the attendance. Take the number of those who attended the morning service, and put it upon the board, and ask those who were at church to tell you something they heard. Always remark, too, upon the number in church attendance, and commend the proportion, for you will find this simple recognition will increase the attendance of small children at the church service. The best single record I ever had of this was one summer

day when one hundred and five children were in the Sunday school class, and eighty-five of them had been in the morning service.

It is more important that children go to church than to Sunday school; the former is an institution of God, the latter of man.

If you cannot have a kindergarten of the church on week days, put its principles as far as possible into your Sunday work, but the games, songs, and table work of weekdays you cannot have on Sunday. You will need the five mornings of kindergarten also to accomplish what you should.

We have always found blocks and calisthenics helpful in teaching the word of God, which is the true design of all Sunday school teaching. Remember, this child-garden should contain children between the ages of two and seven, and these little active bodies cannot sit still more than a few minutes to give attention to the most interesting exercise, and some teachers would allow them to follow their own sweet will and run about and talk, thus destroying law and order, and, becoming disobedient, making a free and easy, haphazard play room for them. We should vary the exercises so that nothing shall become wearisome, a lesson from the tower of Babel, Noah's ark, or numerous other subjects may be taught with

blocks, the children thinking that they are playing with the blocks, and only this, when they are gaining historical information from God's word. Some simple calisthenic motions to ease the little arms and body, and relax the muscles, and a march led by some indifferent or would-be-disorderly boy, keeping step in 4-4 time for three minutes, will relieve the little limbs, and cause the eyes to sparkle and the mind to work after being reseated, while we tell them how God's people of Israel marched, and how God's people are "marching on" now.

The thought and query of expense comes at once, as we enumerate necessities; but as well let the mechanic decide to work without tools, the artist without materials, the professional man without books, the merchant do business in his store without goods. Because this objection has been urged and heeded, the infant schools are cramped and inefficient.

Nothing can supply the place of object teaching, and we consider it one of the best means for fastening truth.

Here is the outline of a simple lesson that we have found impressive. In a small flower-pot filled with earth a well-soaked bean was planted, and this carries three lessons:

First. It teaches us that we may work with God (older people call it cooperation), for we

plant and water the bean, and that is all we can do till God does his part, makes it shoot above the earth. Then we must water it.

Second. It teaches us our dependence on the power of God, for no other power can make the bean come up. The strongest man could not do it. God's power must be put to that little bean.

Third. It teaches us how very true that word of God is which says: "Whatsoever a man soweth, that shall he also reap;" *that* very kind will come up. No daisy will come where we planted the bean, no orange tree, but a bean will surely come. Then elaborate and apply, showing how we plant or sow words and actions. Make some idea of influence apparent, and impress the pupils with the need of planting good words and thoughts, so that good results will be seen by and by.

Goethe\* says regarding the tragedy of Calvary, and the "exalted patience" of our Lord in his sufferings and death: "But we draw a veil over these sufferings, even because we reverence them so highly;" and then he emphatically urges that we do not "bring forth that torturing cross, and the Holy One who suffered on it, or expose them to the light

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\* *Wilhelm Meister.*

of the sun which hid its face when a reckless world forced such a sight on it."

We would never, in the first instruction of little children, relate to them the story of the death of our Saviour; tell them first of his *life*, and of the love of Jesus *for them* and for all this world, dwelling in all your teaching upon love and the right, withholding any revelation of the wrong and the unbeautiful.

No age can be named as the one when a child may first hear of the tragedy of the cross in its detail. Some children are more mature and have a better understanding at five or six years than others have at eight years; but a wise and earnest teacher will know when and how to touch that greatest theme the world has ever had to consider.

Never show repulsive pictures to children. Those portraying mortal combat and the crucifixion should never be used in the kindergarten.

Between the ages of seven and nine years, in the transition class, let the children be told in the best language and most reverent spirit that wonderful story of the physical death of Jesus, dwelling even then as much as possible upon the *life* side of the terrible tale. All references to tragedy should be persistently omitted at the kindergarten age.

I have been told by some persons who attend the theater habitually, that they never allow themselves to see tragedy, or, if possible, hear any reference to it, and this because of an æsthetic temperament and vivid imagination being unduly wrought upon ; and I know of teachers of little children in public schools of Boston who will not see tragedy, fearing some unconscious shade of influence upon those whose minds are in their care.

In expressing these ideas, I am well aware that they are opposed to views held and voiced by many whose opinions I respect. They have said to me, "O, you must tell them that Jesus died." I ask why must I, before they have learned that he *lives*, and before they know anything of that beautiful, wonderful life? Why need a tiny child be told certain historical narratives concerning Cain and Abel, Abraham and Isaac, Jacob and Esau, Jonah, John the Baptist, and Stephen? One church teacher said to me, "But the story of Jesus is different." Yes, it is, and it is coming nearer to a child's heart and life, if not to his imagination ; and for that very reason he should first learn of the beauty, truth, and love of that life, and be led naturally and *later* to the painful and sad portions of the history. Another teacher said to me, "Do you not make a mistake in



dwelling too much upon beauty and joy? The child will be disappointed in later life on finding ugliness and sorrow." I think not. The child cannot have all truth, all facts of history at once, and a part of the truth is beauty and joy. Yes, in this world where there are so many heavy-laden laborers seeking rest, there is more joy than sorrow, more sunshine than cloud, more good than bad; and tell the children so. Let them start on their long journey with trustful, loving hearts, and they will not be "disappointed" to find that there are other conditions and facts also, any more than they will think they were deceived in childhood when other facts and conditions of physical life were not given to them, or to find that the town or city in which they lived was not all the world. They will be surprised to know of South America, and of Africa, where the people are of a dark-colored skin; and of a mountain across the sea which boiled over once and buried a beautiful city. The greater the intelligence inherited by a child the keener his imagination, the quicker his mind, and the more real and shocking will such stories be to him; if his environment be of culture and beauty, let him be trained naturally in it for the good of others, and do not rupture his trust. If his

environment be of disquiet, turmoil, poverty, pain, squalor, how cruel to tell him that there is more of it all outside his little world! No; tell the children what they have a right to know, that the world is beautiful, given us to enjoy and to use for ourselves and for others, and that there are true and helpful people in it, doing something *all the time* for the naughty and sick ones; "there's sin, there's want, there's sorrow, so we must shine" and hold up a light, be it ever so small; but do not rend their trusting hearts by giving *details* of any sin, want, or sorrow; wait till they are old enough to bear it.

An observance of the inner-connection of things, together with the promised wisdom, given without upbraiding for our lack of it, will guide and help in all these bewildering questions, and we will always find that

"The love of God is broader  
Than the measure of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind."

"The laws of nature, we must remember, had their origin in the mind of God."—*Channing*.

"If I can stop one heart from breaking,  
I shall not live in vain.  
If I can ease one life the aching  
Or cool one pain,  
Or help one fainting robin  
Unto his nest again,  
I shall not live in vain."—*Emily Dickinson*.

## CHAPTER IX.

“First the blade, then the ear.”—*Bible*.

HOW IT MAY BE DONE.

*b. Transition Class.*

THE transition class is of importance, as being a step out of the kindergarten and a period of preparation for the intermediate school, the latter being preparatory to the senior department.

An important theory held by Froebel was, that continuity is a necessary principle which should be followed. It seems possible to outline only, and to suggest a plan for the transition class, which may be made to illustrate the principle of Pestalozzi: “Proceed from the easy to the difficult; from the simple to the compound; from the near to the far; from the known to the unknown.” In Professor Courthope Bowen’s book are lucid and practical ideas on this department of instruction, and a work on this subject has been published.\*

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\* *The Transition Class*. M. F. & H., A. N. Heerwart, Myers & Co., London.

The boys and girls of this age—seven to nine—often ask profound questions, as we all know; but if one is perplexed, do not be discouraged—search, read, and try to find an explanation, and when all else has been done—wait. I heard a mother say, “I try to find some answer or solution, but when I cannot, I say, ‘Let us watch and wait.’”

Sometimes when I have tried this, and have been obliged to admit that I could not find a reason, afterward, in a most unlooked-for time and place, I have discovered exactly what I wanted to know explained fully and clearly. One striking illustration of this was concerning the song of Yankee Doodle, which I learned when a child, and though I often wondered, and sometimes inquired, what a certain part of it might mean, I never could make any sense or connection of the words,

“Yankee Doodle came to town,  
A-riding on a pony,  
He stuck a feather in his hat,  
And called him macaroni.”

Recently I found this explanation: \* “Now, why he should have described himself as a nutritious article of diet popular in southern

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\* *English Composition*. Eight lectures given at Lowell Institute, by Barrett Wendell.

Europe I could never imagine until I happened to notice Sir Benjamin Backbite's impromptu verses in the 'School of Scandal,' a play produced just before the American Revolution:

" 'Sure, never were seen two such beautiful ponies;  
Other horses are clowns, but these macaronies.  
To give them this title I'm sure is not wrong,  
Their legs are so slim, and their tails are so long.' "

" Apparently the macaroni was a dandy in tights and very long coat tails. The embattled farmers, with feathers in their hats, were derisively likened to them, just as a country fellow on a cart horse is sometimes hailed to-day as a 'dude on horseback.' "

If the work of teaching reverence, courtesy, consideration for others, and faith, is well done in the kindergarten, it will be easy to continue it in the transition class.

The word "faith" seems mystifying to many of us, and "the substance of things hoped for, the evidence of things not seen" never seemed quite plain enough to me. Perhaps my conception of "substance" and "evidence" was too material, and so the rendering of the Revised Version made it a little clearer, "the assurance of things hoped for, the proving of things not seen;" but clearest of any idea was one I heard only a few weeks since.

Rev. Dr. J. L. Hurlbut told me that once when going up the Hudson in company with the Rev. Dr. Lyman Abbott, the latter said that the best definition of faith which he had discovered was "*spiritual insight*," upon the theory that faith is to the spirit what our natural eyes are to the body; the eyes of the "soul, spiritual eyesight." And then he said to me, "Think about that, and read the eleventh chapter of Hebrews, substituting 'spiritual insight' for 'faith' each time." I did so, and it has a clearer interpretation to me than it ever had. "By spiritual insight Moses, when he was grown up, refused to be called the son of Pharaoh's daughter."

It is as helpful and clear as the reading of 1 Cor. xiii, substituting "love" for "charity."

In the transition class the child may be taught of the fact and significance of death by careful, tender attention to his individual temperament, and aside from the Sunday lessons, as he is now in the day school and beyond kindergarten, let the junior society of the church, in the week-day service which is held, give him beautiful ideas in the stories and language of many great writers. Wordsworth's "Pet Lamb" and "To a Butterfly;" Longfellow's

"Come to me, O ye children,  
For I hear you at your play,"

parts of "Hiawatha," and "Rain in Summer." These will foster love for animals and sympathy with nature, while Eugene Field's "Little Boy Blue" and "The Lyttel Boy," also Helen Hunt Jackson's "The Prince is Dead," will carry lessons in sympathy and human equality.

The necessity of having noble sentiments and worshipful emotions taught in song cannot be too strongly emphasized. A book upon the subject should be written by a master musician with Christian courage—one who has conscientious adherence to principles of truth, as given in both literature and common sense. Some of the meaningless, barbaric, empty, so-called "hymns" would then fall into disuse, and in their places we would have such hymns as should be taught to children; for if the words, "The hymns drilled into memory in youth remain as a spiritual and sentimental solace to the end of time,"\* be true, we cannot be too careful.

If a Sunday school superintendent or director of music wishes to give expression to an emotion by singing "Hallelujah, 'tis done!" or "Revive us again," let him rather minister both to the *intellectual* and emotional,

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\* Countess Krockow, in article on "Education in Germany," *Century Magazine*, June, 1891.



and *substitute* "Praise, my soul, the King of Heaven," \* "Holy, holy, holy, Lord God Almighty." Let trustfulness find expression in "Holy Spirit, faithful Guide," "God is love, his mercy brightens," "Dear Lord and Master mine," and

"Lead us, heavenly Father, lead us,  
O'er the world's tempestuous sea."

When the lesson for the day is "Building upon the rock," promote the unity of the session by singing "Christ is made the sure foundation." †

One who has stated that explanation of words and a study of elocution appeals to a boy's mind in a taste for poetry and eloquence says, "This taste is really very universal."

The memory-method has its place in the education of children. Froebel has useful instruction for mothers in the plan of memory association, and no thoughtful and thorough educator would eliminate this important factor from his system. A note by the editor of *Froebel's Letters* says: "In order to bring about a change, both the public school and the kindergarten must modify their methods. Object lessons and manual activities must enter into every branch of the instruction given in

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\* Words by Henry F. Lyte, tune by Henry Smart.

† From the Latin, translated by J. M. Neale.

the public school, and the kindergarten must begin to pay considerable attention to the development of the memory. If these things are done, it will be easier to assign to the kindergarten a place in the public school system."

Children should be required to commit to memory passages of Scripture, and the thought underlying the words must be explained clearly to the mind. We do not favor the learning of "a chapter at a time," as some people boast they did in childhood, for we think if those people had thoroughly committed and understood one or two verses each Sabbath the fifty-two or one hundred and four would have been valuable and correct at the end of the year. Perhaps it is because people recited the Bible in sections that we hear the Scriptures misquoted and sometimes bandied in jest.

If sometimes, however, the words seem beyond the capability of the child's mind, as a teacher has recently put it, "he will quickly *grow up to the words*," and, like lofty ideals, they may be incentives to his thoughts. Knowing the emphasis put upon memory methods in parochial schools, I once talked with a Roman Catholic priest on this subject, when he said to me that as a child he often wondered what Pontius Pilate might be. A bishop of

his Church had occasion a short time since to explain the same words to a boy who had supposed that "suffered under Pontius Pilate" referred to the name of a disease; he immediately made it clear to the lad that this was but the name of a governor ruling in the time of Christ, as Governor Flower is now (1894) the chief ruler of this State.

Guide the imagination and supernatural tendencies, and while developing the individual aptitudes and encouraging investigation and questioning, let there also be cultivated in both teacher and pupils a *habit of trusting*.

We consider the system of rewards and prizes unfair. A prescribed lesson may be very simple, perhaps, for the apt child, while the dull one will find it difficult; and though the latter try ever so conscientiously to do his work and fall short of success, he must not be allowed to become discouraged.

The offering of prizes will not encourage the weak. "We, then, who are strong, ought to bear the infirmities of the weak, and not to please ourselves." The parable of the laborers in the vineyard tells us that every man received a penny; and we know *all* who are faithful unto death will receive a crown of life, not the most faithful. If any pleasure or reward is to be given let it be given to all, for all will try.

The Sunday school teacher is an oracle to the children. They see their ignorance and, unlike older people, acknowledge it, being eager for knowledge in every form.

The Church, next to the home, should be the most attractive place on earth to the children. They should be nurtured in the Church for God and the Church. It is a common error that children may be partially instructed, and after sin has been committed let them be converted and join the Church. Our Bible says that they are of the kingdom of God, and we understand it to mean now, as well as after they leave earth.

The children may be taught to chant the Lord's Prayer, having first learned in the kindergarten to repeat it. They know this is the prayer which Jesus gave to us.

They should learn the Apostles' Creed and a portion of the Catechism before entering the larger school, and also the Ten Commandments, after having learned the New Commandment and the Golden Rule, both given to us by Jesus.

*First.* Kindergarten, pure and simple, for children three, four, five, and six years of age, Sundays, and five mornings, weekly :

The Lord's Prayer,  
New Commandment,

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Golden Rule,  
Beatitudes,  
Psalm xxiii,  
Daily Bible Lesson,  
Work and Play,  
Music (children at home evenings).

*Second.* Transition Class, children seven and eight years :

Chant Lord's Prayer,  
Ten Commandments,  
Apostles' Creed,  
Catechism (portion of),  
1 Corinthians, thirteenth chapter,  
Sewing cards,  
Observation and impression lessons (written),  
Sunday Bible Lesson and Music,  
Week days, meeting of Junior Church Societies,  
Stories of Nature,  
History,  
Poetry,  
Art, with occasional drawing exercises.  
Children in school during the week, at home evenings.

The teacher of the transition class will find drawing an aid in explaining a condition as well as an object. While teaching a lesson on "A Storm at Sea," the children intuitively fol-

lowed our unconscious motion descriptive of the waves ; and after making the motion with the hands we put a mark illustrative of waves upon the board somewhat like this :



and after Jesus said, "Peace, be still !" there was "a great calm"—

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"What time I am afraid, I will trust in thee."



## **PART II.—PRACTICE.**





## CHAPTER I.

“He that followeth me shall not walk in darkness, but shall have the light of life.”—*Bible*.

## INSPIRATION.

THE most successful teacher of children is the one who believes in inspiration, for this results in a spontaneous action, which Mr. Emerson said “is always our best.” The teacher of children should have such firm belief in this divine breath as to regard it sacred, almost to the degree Fra Angelico did, of whom it is said, that after having put his brush upon the canvas he would never erase its mark, for he believed that the Holy Spirit guided his hand. Perhaps he thought it better to begin again, trusting the same source of wisdom for a new achievement; and this is better for us, too, than to patch our work.

Sometime ago I was greatly impressed in reading the Preface to a strong little book, entitled *The True Order of Studies*, written by the Rev. Thomas Hill, D.D., formerly president of Harvard University. It began thus:

"The hierarchy of science adopted as the basis of this work was first perceived by me one night about the first of February, 1843, while *attempting to answer a chance question*;" and then it is shown how that which was given to his mind so clearly at that time was the basis of numerous addresses, lectures, magazine articles, communications for the *Journal of Education*, and at last for this book, dated thirty-two years later.

Earnest worker in this child-garden, keep your heart open toward the children, your eyes bright and sharp to see the latest flower blossoming upon the tree of truth, and be sure to discern its form and to appreciate its beauty and fragrance; have your mind ready for promptings from Him who will "bring all things to your remembrance" and "show you things to come." One has said in words that are prophetic: "I believe the time is coming when Christian benevolence will delight in spreading all truth and refinement through all ranks of society. But meanwhile be not discouraged. One ray of moral and religious truth is worth all the wisdom of the schools. One lesson from Christ will carry you higher than years of study under those who are too enlightened to follow this celestial guide." \*

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\* William Ellery Channing, in 1835.

Go bravely forward in your work, with an abandonment to Him of your whole physical and spiritual being. When he shall give to you—in an unlooked-for-manner, and perhaps in an instant of time, when least expected—a germ of truth, of life, see that the soil of your heart and mind be as the “good ground” to receive it; do not allow either fowls, sun-scorch, or thorns to deprive you of it, but guard it, water it, and *give it a chance*, it will bring forth fruit, and its seeds, increased a hundredfold, you may use for others. Take a seed and plant it safe; “it will grow while thou art sleeping.”

So thoroughly do I believe in the inspiration of the Holy Spirit, the life-giving touch of the divine Saviour, that I wish pen, voice, brush, and instruments of music would assist me to make clear to others the proof of its blessing and aid. In your study of poetry and art look for instances of it, and you will see that they abound; not always recognized by those who receive great inspiration, but every good gift comes from the Father of light, given to the diligent, patient seeker for a plan of thought or wisdom for an emergency; and a persistent student never searches in vain.

Do not hesitate either to say, “I do not know,” “I never heard of it,” for never can any good come of pretense or assuming to

know what you do not know. "Pretension never feigned an act of real greatness. Pretension may sit still, but cannot act. Pretension never wrote an *Iliad* nor drove back a Xerxes, nor Christianized the world." \* Another grand exhortation is, "Be true, be true, be true!" †

Read, study, reflect, search everywhere for the truth and for light upon your work; perceive, memorize, do all you can in preparation.

A greater power or capacity of the mind than either the memory or the perception method is one combining both, to which has been given the modern technical term "apperception." "This is the power of understanding and applying what has been perceived or learned. It is the process of mental digestion and assimilation. . . ." "It is what we inwardly digest, of what we memorize or perceive that nourishes our minds, just as it is literally true that it is not what we eat but what we digest that truly nourishes the body." ‡

Now let the teacher of little children call to her aid all her faculties—reproduction, apperception, and all that a well-balanced, well-informed, and well-trained mind can command, being prayerfully attentive to all. With this

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\* Emerson.

† Hawthorne.

‡ Read article by Professor W. T. Harris, in the *Educational Review* for May, 1893.

equipment her unlimited power will accomplish unbounded and measureless results. Have your spiritual "ears to hear" well attuned for the "heavenly Voice," and you will no more mistake it than did he who said, "Among the tumult of a thousand worlds I should hear the faintest whisper of His voice."\* Have your spiritual eyes to see clear and strong.

"Look steadily, once."† You will see the Way, the Truth, and the Life. Follow bravely and faithfully onward, and at last be able to say, "I was not disobedient unto the heavenly vision."

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\* *John Inglesant*, by J. H. Shorthouse.

† Bishop Vincent.

"But you shall teach the smallest children and visit the poorest people and perform the duties of the household all for Christ."—*John H. Shorthouse.*

"Aspire ! break bounds ! I say endeavor to be good ; and, better still, and best, success is naught, endeavor's all."—*Robert Browning.*

"What thou hast given to me, Lord, here I bring thee—  
Odor and light and the magic of gold ;  
Feet which must follow thee, lips which must sing thee,  
Limbs which must ache for thee ere they grow old."  
—*Charles Kingsley.*

"O no ! I am never weary. Can one feel weary in the society of Him who knows everything, who says everything, who hears all that we have to say to him, and who is never tired of hearing us and answering us in our hearts?"—*Lamartine.*

## CHAPTER II.

“Here am I, send me.”—*Bible.*

## CONSECRATION.

**I**N what we are and what we may attain unto, when given to God and to his service, there are possibilities beyond our measurement. A consecration, or setting apart of ourselves for the good of others, is the highest and broadest act which we can perform, and in doing this truly, broadly, and sincerely we are obedient to the “heavenly call.” There comes in the development of the innermost sacred parts of our life a time which we may call the demand of the spiritual, and its positive assertion over the material. Up to this point the natural, and so far the free and conscientious, service has been given in accord with the light and help we have had. But questions and conditions arise. We know more than we did when we first consecrated ourselves, and with zest and speed the spirit has winged its way in the path of progress and even the material conditions of our life are changed. St. Paul and Goethe,



historians, poets, novelists, persons good and evil, all recognize this to be a fact, but they call the condition by different names, and explain its phenomena by different terms of reasoning. The Fathers of the Church talked freely of it, but the reticence of modern life and the mystifying terms of creeds and dogmas too often blind our spiritual eyes and cause us to see vaguely what should be clear and simple and true. We all know what this is—the “moment to decide;” and contending forces within us talk in voices almost audible while we wait, and listen, and—choose!

One day last year when away from home, and going alone to a church service, I heard a true and earnest utterance like this: “The world needs to-day, more than *anything else*, a personal and simple confession of the beauty and help which Jesus can give to one’s life. If *you* have learned of him tell somebody else what he has taught you, and how he spoke to you.” Within the last few weeks I have heard persons who have asked whether this or that be true, repeating the same old question, “To whom shall we go?” Some of them incline to Theosophy, some to so-called “Christian Science,” and others to equally unsatisfactory and bewildering “systems” which cramp the life. It is painful to follow in our

thought a leader in one of these movements, Mrs. Besant, as she retraces her steps through the paths of doubt and mental pain, and at last, after having given up prayer, she says: "God fades gradually out of the daily life of those who never pray; a God who is not a providence is a superfluity; when from heaven does not smile a listening Father it soon becomes an empty space whence resounds no echo of man's cry." How different this condition from that of one of Goethe's characters, who said: "I came to God who did not drive me back. . . . On my smallest movement toward him he left a soft impression on my soul." . . . "The straight direction of my heart was to God and the fellowship of the *beloved ones*.\* I sought and found: and this was what made all things light to me. As a traveler in the dark my soul, when all was pressing on me from without, hastened to the place of refuge and never did it return empty. . . . When in straits and oppression I called on God."

The one to whom is intrusted the teaching of the children, whether the mother in the home, the teacher in the church or in the school—she should go patiently, trustfully, and prayerfully to her work, not depending wholly on outward conditions for success. In unfolding and

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\* In the original.

developing the child from within, and in observance of the inner-connection of things as revealed in the outward expression of tongue and hand, develop, unfold your own life from within, relying wholly first and last and always upon the great Teacher himself, the power of the Infinite, to aid you! The uplifting strength you gain in companionship with him will hold you above any petty discouragements of life.

At one time, when a friend and co-worker of Froebel wrote him of a young man who was at the time a teacher in a school in Germany—a life position in the service of the State—but who had decided to give it up for kindergarten work, the good Froebel replied: “He will never repent of his resolve. I have never yet found anybody who repented of the resolve to devote himself or herself to this method of educating children according to the laws of life and development; whoever will do so deliberately, and with a devoted soul, will realize and gain double or many times his stake by receiving his own self back as a perfect whole.” A teacher of little children, either in the home or in the Church, should show to them the beauty and the loveliness of the Lord Jesus Christ, and should teach them to love him and to trust him. In a natural and simple manner lead them to personal loyalty to their per-

sonal Friend. They will understand even more clearly than you do that he is their dearest Friend, though unseen, for they know that they can love their parents and friends when they do not see them, like a little child whose friend said to her, "I am going into the country to-morrow, and I shall see your mother; shall I give her your love?" The little one replied, "Why! she has my love now!" You can teach them, also, that the chief minister to our physical strength and life, the air, is something we never see, *but it is here*, and you can make real to the child mind also what you believe, that "the things which are seen are temporal, but the things which are not seen are eternal."

A book recently published \* refers to "The New Element in Theology," and in its opening sentences there is a silent eloquence and thrilling quickening in the forceful and elevating thoughts expressed, and reading them is like meeting a friend and being suddenly and delightfully surprised. They are these: "The most distinctive and determinative element in modern theology is what we may term a new feeling for Christ; we feel him more in theology, because we know him better in history.

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\* *The Place of Christ in Modern Theology*, by A. M. Fairbairn.

His historical reality and significance have broken upon us with something of the surprise of a discovery, and he has, as it were, become to us a new and more actual being. It is certainly not too much to say that he is more studied and better known as he was, and as he lived, than at any period between now and the first age of the Church."

Give time, thought, and prayer to your work, whatever it may be. Let your prayer be more than petition ; let it be praise, adoration, worship ! One reason of the uncertainty and searching of those who follow some theory or philosophy or "ism" to-day is, that the intimate loving devotion between their inner life and the divine Person has languished. Sometimes the consecration has not been made when the alternative came. It may be that you have turned away from the important question, and you may have felt as did the character in *John Inglesant*, "I believe all that you say and all that you promise, and that the heavenly way lies before me in the road that you have pointed out ; but I cannot follow it ; it is too straight for me." O, no ! Go in the way pointed out to you, and in loving trustfulness nestle close to the Lord Jesus Christ. Walk with him in all the ways, and as the years multiply you will grow in wisdom and come closer to his heart,

and to nature. In living near to nature we are near to God. A beautiful instance of this came to me not long ago. A young man doing good work in college had a talk with his pastor concerning his inner life, described his thoughts, and told of his consecration, and of his wish to confess Jesus Christ publicly by giving his hand to the Church. The pastor said, "Has anything else ever stirred you in a way similar to this?" After a pause he replied, "Only the woods, sir," He greatly enjoyed camp life, even in winter, and through nature he learned to love God and then came to a loving, loyal service for Jesus Christ. Another learned trustfulness and peace of Christ after reading the *Still Hour*,\* and taking God's word as a lamp to his feet and a light to his path.

You must take time to prepare for your work; and here is where a temptation may come to you to defraud yourself of the time for preparation. A young woman not long since said to me that she wanted to enter college, and was all ready but in one thing—she must do work in Greek a whole year before she could meet the requirements. When I urged her to do so and to take her college course, she said, "But I am almost eighteen now; and think of

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\* Austin Phelps.

the time." She did think of it, and decided in the better way, and now, well on her college course, she is thankful beyond expression that she decided as she did.

Yes, it is *worth while* to consecrate time to the preparation for your work, and it is worth while to consecrate thought to it, but, at all sacrifice, commune with God! Nothing can supply the place of worship to you, no other advantage can compare with this. Your inmost soul must continually lean on God, for most truly you live and move and have your being, both physical and spiritual, in him! Allow him to be your dearest, closest, personal companion. Here are words breathing the spirit of consecration:

" There comes a strange  
And secret whisper to my spirit, like  
A dream of night, that tells me I am on  
Enchanted ground. Why live I here? The vows  
Of God are on me, and I may not stop  
To play with shadows, or pluck earthly flowers,  
Till I my work have done, and rendered up  
Account. The voice of my departed Lord,  
'Go teach all nations,' from the Eastern world,  
Comes on the night air, and awakes my ear.

" And I will go. I may no longer doubt  
To give up all my friends and idol hopes.  
. . . . Why should I regard  
Earth's little store of borrowed sweets?

"Henceforth then—

It matters not if storm or sunshine be  
My earthly lot, bitter or sweet my cup—  
I only pray, 'God fit me for the work ;  
God make me holy, and my spirit nerve  
For the stern hour of strife.' Let me but know  
There is an arm unseen that holds me up,  
An eye that kindly watches all my path,  
Till I my weary pilgrimage have done—  
Let me but know I have a friend that waits  
To welcome me to glory—and I joy  
To tread the dark and death-fraught wilderness.  
And when I come to stretch me for the last,  
. . . . it will be sweet  
That I have toiled for other worlds than this.  
I know I shall feel happier than to die  
On softer bed. And if I should reach heaven—  
If one that has so deeply, darkly sinned—  
If one whom ruin and revolt have held  
With such a fearful grasp—if one for whom  
Satan hath struggled as he hath for me,  
Should reach that blessed shore—O then  
This heart will glow with gratitude and love ;  
And through the ages of eternal years,  
Thus saved, my spirit never shall repent  
That toil and suffering once were mine below." \*

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\* *Blackwood's Magazine*, and quoted in *Sword and Garment*, Dr. Townsend.



“When I was a child I spake as a child, I understood as a child, I thought as a child.”—*Bible*.

“Any educational work founded upon play as the means of developing childhood is work in the spirit of Schiller.”—*Froebel*.

## CHAPTER III.

"And the streets of the city shall be full of boys and girls playing in the streets thereof."—*Bible*.

## WORK AND PLAY.

IN this chapter the details of work which we did during the months of the session of our kindergarten cannot be given, but an outline will be indicated. This is, in the main, to illustrate the particular feature claimed for the kindergarten of the Church—that of Bible work, which may be at once so natural and spiritual that the connection between nature and religion will be completely and forever associated in the child's mind. Though it is sometimes difficult to adapt a lesson to the text without marring its dignity and beauty, yet it may be done so that the truth will appear as real and natural as the facts of science, and be as attractive as the nature stories. Believing, as the late Dr. Latimer so beautifully and forcefully announced, "There is a science of the invisible, as well as of the visible, just as reliable and in its way equally thorough," we know that it is possible to cultivate in the child-mind that

which God has already implanted, love for the beautiful, trust in the truth, and a natural turning toward the tender Shepherd. The uppermost thought of each day is personal, warm friendship for the Lord Jesus Christ, the Saviour of the world, a desire for companionship with him, and a spirit of obedience to his teachings. The promotion of family life also is emphasized. Not only in the love and help thoughts, but in many ways it is shown that the inner-connection between the Christ life within, and the daily acts without, is close, strong, and complete.

The weeks here selected for reference are representative of the whole. All were delightful. All were fertile for thought and nature work, but the months usually considered barren and the cold winter days are the ones exemplified in this chapter. If you find them attractive, you will see at once that the spring, summer, and autumn are more fertile for thought and nature work.

Any who undertake to do this will have abundant resources. As we hope the churches will secure trained kindergartners, they will be already equipped for the gift-work, games, and the science of the kindergarten, so our special aim here is to indicate a system furnishing a basis for Bible work in the circle. This may

be enlarged or improved by the inventive ingenuity and constructive imagination of the teacher, who will find "the ever-present Wisdom ready to assist her."

All dissyllables and unusual words were simplified and explained to the children; for example, in one of their first and favorite songs—"O, the star"—they had explained most clearly to their thoughts, "Illumes my way," "Rains its beauty from afar," "Glowing light;" and in the "Crusader's Hymn;" they can tell also the meaning of "The blooming garb of spring," and other unusual expressions. After singing the latter hymn, almost invariably some child asks if we may now sing "Twinkle, little star," this suggested, doubtless, by the last line of the hymn.

After explaining to the children the difference between a song and a hymn, and teaching them an Easter hymn with the "Amen," they never considered any hymn finished without the "Amen." This was their own idea. They never make a mistake and sing Amen on the songs, not even on their favorite finger, sunshine, or fairy songs.

The sessions occurred every morning except Saturday, for eighteen weeks, from nine to eleven o'clock. The Bible lesson was given each day, making six Bible lessons weekly,

this including Sunday. If this outline suggests too much work, remember that we were together ten hours during five week days, and every moment was delightfully occupied either in work or play. After the first two weeks we had four teachers always, and usually in addition to this three or four voluntary assistants.

The first session of the kindergarten of the church occurred Monday, January 8, in the apse-room of the church, with its three large windows, east, south, and west. The circle cloth had been laid, and the tiny chairs surrounding it awaited the children. At each side of the room was a kindergarten table with twelve chairs; beside one of the tables the blackboard, and beside the other an easel with a large picture of "Maternity," a mother walking through a field with her baby in her arms, and beside her walking a cow and calf. This has a carved frame of acorn and oak leaves, in oak wood, and, being large, attracted the attention of the children. It was loaned by my little daughter, Constance, who had taken it from her own room, and who, that morning, wished herself five instead of ten years old that she might be in the kindergarten.

At nine o'clock the director, two teachers, Sister Maggie and Sister Gretchen, from the Deaconess Institute, and twenty children were

in the circle. The clergy of the city were represented by three of their number. The trustees of the church and the Sunday school were represented also, and a mother who had entered her little daughter of two and a half years remained through the session; my brother was at the piano.

The very first thing we did was to *look at each other*, as all children do, and not a word was spoken. For a moment I could not speak, and as for the children, they were wholly new to each other and shy because of their strange surroundings. Even the two or three who were intimate little neighbors in the west end of the city were but half acquainted now, and there were children from families in seven different churches. After looking at each other we smiled, then folded our hands, bowed our heads, and repeated our morning prayer :

“ Now I wake and see the light,  
O, God, who kept me through the night,  
To thee I lift my thoughts in prayer,  
And thank thee for thy watchful care.  
Keep me, O Lord, throughout this day,  
And drive all naughty thoughts away. Amen ! ”

The first time this was repeated by the teachers only, but the fourth time by most of the children with us. Immediately after this I talked to them of the thoughts for the day—

Love and Help. We were to have this kindergarten every day except Saturday, and always to think of loving and helping each other. The first thing to learn and remember is the saying of Jesus, "A new commandment I give unto you, that ye love one another." And when the commandment was explained it was shown that if we really love people we want to help them. The Rev. Carl Stoeker, Rabbi Kline, and the pastor of the church each spoke a few words, to which the children gave their ears, eyes, and smiles. One referred in great simplicity to the fellowship of children, the next to the beauty of family life, the last to the unity of social life. These remarks seemed the more appropriate and opportune as there was no preconcerted arrangement between the speakers. A circle song, written especially for these children in simplest rhyme and melody, was then sung, the little ones taking the tune and associating the four lines almost immediately. This was followed by a game in which all joined hands, where one "showed the way," and after this movement song and a march we sat down at the tables. The children admired the lines and squares and polish, and I gave them a diversion kindergarten story. Then the tiny baskets they had brought with luncheon were passed, and the simple refreshment

of a wafer, cracker, or piece of bread was taken out; the basket was placed behind the chair of its occupant, and the crystal mugs of milk were distributed. The little hands were folded even with the first line from the edge of the table, and Sister Maggie taught them the German text, "God is love." Nearly all knew the English words, and, after repeating them, they said, "Gott ist die Liebe," and then we repeated,

"Dear Lord, for loving care and food  
We thank thee ever. Make us good. Amen!"\*

While we were at luncheon Sister Maggie gave the German noun for the day at one table and Sister Gretchen at the other. It was milk, "milch," and even the child two years old knows this word in English and said it in German. The work of beginning an acquaintance with our surroundings and with each other had begun. When we had finished luncheon we went again in the circle, and, joining hands, sung our closing song three times. The children tried it with us after the first time. At the close of the first week they all knew it:

"Now ended is our song and play;  
How sweetly passed the hours away!

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\* Original with Margaret Sidney, in the *Children's Day Book*.



But ere we part each loving heart  
Says now, Good-bye, good-bye."\*

All bowing low with the first good-bye to right; second, left. We then said, "The Lord watch between me and thee while we are absent one from the other;" and to music the children marched to the dressing room, the attendants put on their garments, and there they said good-bye to the sisters. On returning to the kindergarten room to get their baskets each one came to me at the piano to shake hands and say "good-bye."

On Tuesday, after the morning circle hymn and prayer, we commenced to learn the song,

"Good morning, merry sunshine,"

without gestures, until after the words were sufficiently well learned to suggest them, and afterward the New Commandment was repeated, and the Bible story for the week was read. The Book was taken into the circle, and the lesson read slowly and with explanation of each unusual word. It was from Luke ii, 8-16. That day we had the narrative, and only a general conversation about it.

Wednesday, the Song; Thursday, the Peace; Friday, the Shepherds. A copy of Raphael's "Sistine Madonna" was shown and hung upon

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\* Mrs. Louise Pollock, *National Kindergarten Songs*.

the wall as a reminder of this lesson. The narrative furnishes a natural history topic for the week, "sheep and lambs," and we talk of their appearance, habits, fold, care the shepherds give, and lead to the thought of the twenty-third psalm. You have the same Shepherd whom David had; you are little lambs. Explain how the sheep and lambs know the voice of their shepherd. Teach unity—one fold, one shepherd; and there is also opportunity to teach a missionary lesson with the natural history, "Other sheep have I" (John x, 16); little boys and girls in India, China, and Africa, "And they shall hear my voice."

Pictures were shown during the week from Warwick Brookes's *Pictures of Childlife*, Landseer's "Sheep and Lambs," from *Mother Pictures*. The leader had written music for the words of "Little Lamb, Who Made Thee?"\* and she played it over, and then sung the song. This is an attention lesson, and not compulsory, but voluntary. The diversion story for Friday was "The Pet Lamb,"† told in prose. A hymn appropriate for this lesson is,

"Thou art my Shepherd,  
Caring in every need,  
Thy little lamb to feed,  
Trusting thee still.

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\* William Blake.

† Wordsworth.

In the green pastures low,  
Where living waters flow,  
Safe by thy side I go,  
Fearing no ill."

The second week's outline was Love and Help hymns, prayer, "Good morning, merry sunshine," and Observation lesson. In the latter the children told what they saw when coming to kindergarten. Among other things "a pony," "a milkman with two horses on his cart," "black dog with white eyes," "man shoveling snow from the sidewalk," "a little girl kissing her mamma" (suggested by a remark by the leader, "the sweetest thing in the world is a mother's kiss").

In a Self-control lesson which followed the smallest children stood in an inner circle while the children in the larger circle ran around them, then the inner circle moved while the children were singing, and the outer circle of children stood still. This was difficult for the first week, as the impulse is to move and to do as others do; but this exercise is to teach children that they are not to do just as others do, without knowing why they do it. The children of one circle had their work to be erect and quiet, no matter how much the others moved. This showed, too, a difference between this game and an Imitation game, for sometimes

we ought to do what others do, and sometimes we should do our own work, which may be wholly unlike the work of others. To us who are older this may illustrate the idea of Mr. Emerson in his essay on "Self Reliance," where he says, "It is easy in the world to live after the world's opinion, it is easy in solitude to live after our own, but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

The Bible narrative of Sunday was Matt. ii, 1-12. Monday we talked of the star—explained that it guided the wise men; and talked of stars—what? where? why?—and hung a card with a star, embroidered in yellow, beside the Madonna.

Tuesday, the Journey. How did the wise men journey to Bethlehem? Some said "They walked," others, "went on electric cars," "horseback," "carriage," but at last we decided the journey must have been made on camels. It may have been a long journey. We talk of journeys; grandpas and grandmas have had a long journey through this world; some of us may have a long journey, some a very short journey; but we all will go together, and we will *help each other* in this narrow path.

Wednesday, the Light. How bright the

light of one little star ! Speak of candles, lanterns, matches, fireflies, signal lights. Some know about the latter and their colors, for they live opposite the tracks of the New York Central Railroad.

Thursday, the Guide. A story of Ethel was told. Her father and mother went away last summer to live in the Adirondack Mountains for three months, and they lived in a log cabin. Her papa had to have a man go with him whenever he took the shortest walk, for the path was narrow and in a wood, and they did not know the way ; but the guide did ! Apply this simple truth, and then refer to the star having guided the wise men to Bethlehem, and Jesus is our Guide and Star while we walk through this world. Refer to the things which the wise men brought (Christine having heard this story before exclaimed, "fumery"), gold and perfume, something that smelt very nice ; the best, the nicest and sweetest things the wise men had, they brought to Jesus. Teach of giving to *others*, and this pleases Jesus as much as if we gave the nice things to him.

Friday, the Joy. What is it ? Explain by stories the idea that joy is the opposite of sorrow ; gladness is the very farthest away from "feeling sorry." The wise men had great joy, for they were very glad that the star had

guided them to Jesus. Perhaps they had the same kind of gladness which we feel when we are doing good, and do kind things with our hands and feet and voices, when our lips and tongues are speaking loving, tender words. ("I helped my mamma yesterday. I hugged her tight," little Dorothy said. Another said, "I helped Clara wash the dishes the other day." "Did you, dear Leone? how nice!" "Yes, I went down to Nina's and stayed to dinner, and then Clara didn't have to wash my dishes.")

The hymns for the week were :

"There is a star illumines my night  
And cheers my darkest day,  
Keeps hope awake within my breast,  
And lights my lonely way."

"O, the star, the beautiful star,  
Star of a glowing light,  
It reigns its beauty from heights afar,  
And brings the Christ to sight."\*

Another:

"Jesus bids us shine with a clear, pure light,  
Like a little candle burning in the night ;  
He looks down from heaven to see us shine,  
You in your small corner, and I in mine."

The teacher could explain, in connection with this hymn, Matt. v, 14-16. The natural

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\* Mrs. Mary Matthews-Smith, in *Glad Hosannas*.

history lesson for this week was suggested by the journey; and we talked of camels—two kinds, Arabian and Bactrian. Under the former class is the dromedary, very fleet, and with but one hump. Many of the Arabian camels have two humps, as have all the Bactrian. Explain that the hump is the storehouse of strength for long journeys, and speak of the care of the Arab to see that it is in good condition before he starts on his journey. Making four concise talks on this journey we do not forget to say something about water and the desert. An engraving of a camel was hung on the wall.

This week the children began Perception lessons. Teach which is the right hand and which is the left, which is the left foot and which is the right foot, and much attention is given to marching "one by one," and imagination makes them different persons at different times; once they are little farmers coming in from the harvest field, when they put their little hands upon their left shoulders, as if carrying a bundle of wheat, and sing a song which nearly all know,

"Bringing in the sheaves."

(The Presbyterian minister a few days ago playfully accused me of teaching domestic art,

also, as a little girl of his flock told him she "was bringing in the sheets" the other day at kindergarten. This was a valuable caution to me.) The nouns studied in German are table, basket, chair, picture, and sun. They made a beginning with the new game, "A Snow-storm," and it was a pretty sight to see thirty-five pairs of hands, with all the fingers on each moving gracefully and slowly, while the sweet voices sing the song beginning,

"See the snow is falling now,  
It powders all the trees,  
Its flakes abound, and all around,  
They float upon the breeze;"

with this the

"Chilly little chickadees  
Sitting in a row,"

hop about while the children feed them, and by and by they fly away to the forest.

Third week. Love and Help, with hymns and prayer, Salutation song, Observation, Perception, and Self-control lessons. The Bible teachings for the week were, Jesus in the Temple. On Sunday, the narrative was Luke ii, 40-52. Outline:

Monday. Outdoor life of Jesus in Nazareth.

Tuesday. Jesus in Jerusalem, in the temple



with his parents. What is a temple? Where is our temple?

Wednesday. Jesus lost for three days, but discovered at last, and he was subject to his parents. Talk on obedience.

Thursday. Show that Jesus was thinking of his heavenly Father while in the temple.

Friday. Dwell on obedience and Jesus our pattern. Do you obey your father and mother? Tell stories of the boys in China who have great love for their parents (these are like wonder stories). Teach the fifth commandment and, "Children, obey your parents in all things, for this is well pleasing unto the Lord."

Four mornings we had object lessons in reverence. We went into the audience room of the church just after I had given to the children the three attitudes of reverence as described in Carlyle's translation of Goethe's *Wilhelm Meister*.

Reverence should be distinctly taught, for it is the most important element in education. "Well-formed, healthy children bring much into the world along with them. Nature has given to each whatever he requires for time and duration; to unfold this is our duty, often it unfolds itself better of its own accord. One thing there is, however, which no child

brings into the world with him ; and yet it is on this one thing that all depends for making man in every point a man. Reverence ! Reverence ! ”

It is then shown that the method of inculcating reverence is threefold. “ The first is reverence for what is above us. It may be expressed by the arms crossed over the breast, the look turned joyfully toward heaven ; that is what we have enjoined on young children, requiring from them thereby a testimony that there is a God above who images and reveals himself in parents, teachers, superiors.

“ Then comes the second : Reverence for what is under us. Those hands folded over the back, and, as it were, tied together, that down-turned, smiling look, announces that we are to regard the earth with attention and cheerfulness ; from the bounty of the earth we are nourished ; the earth affords unutterable joys, but disproportionate sorrows she also brings us ; should one of our children do himself external hurt, blameably or blamelessly, should others hurt him accidentally or purposely, should dead involuntary matter do him hurt, then let him well consider it ; for such danger will attend him all his days. But from this posture we delay not to free our pupil the instant we become convinced that the instruction connected

with it has produced sufficient influence on him.

“Then, on the contrary, we bid him gather courage and, turning to his comrades, range himself along with them. Now, at last, he stands forth frank and bold ; not selfishly isolated, only in combination with his equals does he front the world.” It seems that something akin to reverence is shown by man in his crude state, as when any unnatural upheaval or distortion of nature causes him to fear, and one asks if this is not the germ out of which a noble feeling, a purer sentiment was to be developed, and the author replies: “Nature is indeed adequate to fear, but to reverence not adequate. Men fear a known or unknown powerful being ; the strong seeks to conquer it, the weak to avoid it ; both endeavor to get quit of it, and feel themselves happy when for a short season they have put it aside, and then nature has in some degree restored itself to freedom and independence.”

“The natural man repeats this operation millions of times in the course of his life ; from fear he struggles to freedom ; from freedom he is driven back to fear, and so makes no advancement. To fear is easy but grievous ; to reverence is difficult but satisfactory. Man does not willingly submit himself to reverence,

or rather he never so submits himself; it is a higher sense which must be communicated to his nature, which only in some peculiarly favored individuals unfolds itself spontaneously. No religion that grounds itself on fear should be taught."

The thirty-six children present were the first morning grouped in three families, each having a teacher. We sat in different parts of the church. The organ pealed forth joyful strains, and we looked at the beautiful windows with the sunshine upon them. When the organ tones were very soft we bowed our heads and closed our eyes and listened, thinking of our heavenly Father (Goethe's idea of listening to music). The last time we were in the temple we sang,

"O, the star, the beautiful star!"

and afterward the children marched to the tables and we began the work with the "first gift."

The natural history lesson for this week was "Polar Bears." Outline: The bear lives in a very cold country, with more ice and snow than we see in this city to-day. The polar bear is called also "white bear," and this is very pretty, because he lives in a country so white with snow. He has forty-two teeth and large paws and claws for digging and swimming and

climbing. In the winter the mother bear goes into a cave and stays until spring, but the father is out much, even in cold winter days, and he goes fishing. He catches seals and many kinds of fish. His feet have hair all over the bottom of them, and he can walk safely and warmly on ice. He weighs about sixteen hundred pounds; is about nine feet long. He has been known to swim forty miles near Iceland, when not even cakes of ice were near for him to climb out on and rest.\*

When the mother and baby bears come out of the cave in the spring they have to wait until their hair has grown and their eyes are strong. After five weeks they can look at the great world which God has made for us and for the bears, and they will go to walk with the father. We hung an engraving of bears and icebergs on the wall. It seemed best to have the natural history lesson wholly disassociated from the lesson on reverence. A

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\* It was easy to teach of weight, length, and other points by comparison. One of the straight marching lines of the circle was ten feet long, so I measured nine feet on that, thus showing the length of a bear. A coal yard was near the church, and the one-ton wagonloads they were familiar with. They could have a good idea of the heavy bear by thinking that he weighs almost a ton. The forty miles they knew to be much farther than the long ride they take often from Amsterdam to Albany. A bear could swim farther than that.

quiet, soothing game of "Rock-a-bye-baby" was the one for the week.

Fourth week. Monday morning, thirty-six children were present and eighteen visitors. After the Love and Help lesson, hymns, prayers, "Good morning, merry sunshine," and Observation lesson, our Bible study came. It was Mark i, 1-11. The outline for the week was this: Monday, John, messenger to the king. (Jesus) John's home; food; clothing; business. Tuesday, the people heard the message and learned who was coming to them, confessed their sins, and were baptized. Wednesday, read Luke iii, 5, and tell how "the crooked shall be made straight, and rough places shall be made smooth by Jesus, who can do all things." Thursday, speak of the baptism of Jesus, and the dove descending upon him. Friday, God's voice of approval, "this is my beloved Son" (my dear Son).

In the Monday lesson the children referred to the natural history lesson of two weeks ago, when they talked of the camel's hair clothing, and they talked of the wilderness, where John lived, and were much interested in talking about the honey. Middy Brumley was quite sure that the storeman made honey, but Frankie Harder assured all the children that bees make honey. After a little reasoning and explana-

tion we all agreed that bees make honey, and some one takes it out of the beehive to the storeman, who sells it to Middy's papa.

John told the people of One who was to come pretty soon and teach them all how to be good, and how to help each other. On Tuesday, we spoke of his talking to the people about some naughty things they had done and said, and they were very sorry, and said so, and they showed that they wanted to be good and said that they would be baptized. (Johnny offered the remark that once, after he had heard naughty words, he had to be put in the bathtub and have his ears washed and then go to bed.) My greatest study in these Bible lessons was to hold to the truth, while simplifying the language, and not mar the beauty and sanctity of the idea.

Wednesday, the wind was fierce and strong and the snow deep, but thirty-three children and eleven visitors came through the storm. The Bible lesson was on a special verse from Luke, "Every valley shall be filled, every mountain shall be brought low, the crooked shall be made straight, and the rough ways shall be made smooth." An attention solo was a selection from the "Messiah," "Every valley shall be exalted."

It was a refreshment to me as I told the

children that the One of whom John had spoken to the people could make the crooked paths straight and the rough ways smooth. These thoughts, with the suggestions they bring, appeal to the teachers and to me in the spiritual recesses of our being—so poetic!

There is great satisfaction in talking to the children of these high, deep, strong, good thoughts. I pray that the little feet may be guided in the narrow way. O, those tiny, dear, restless feet before the chairs in the circle—such tiny feet! I look at the short rows of buttons on the little shoes, and think of the little feet and of the words of Longfellow:

“O, little feet! that such long years  
Must wander on through hopes and fears,  
Must ache and bleed beneath your load;  
I, nearer to the wayside inn  
Where toil shall cease, and rest begin,  
Am weary, thinking of your load!”

Thursday, storming still; forty-two children and many visitors present. My first thought on waking this morning was of the Bible lesson for the day, and I asked for direction in teaching it. It seemed so mystical, so beyond the minds of the children. I could not make quite clear to my own mind exactly what should be said about this being the symbol of the Holy Spirit, for I often interpreted the



still small voice within us as God's voice talking to us and helping us to be good and gentle and true. But the peculiar theme causes me to omit any mention of birds in the natural history lesson. The golden eagle was the next topic in order, but I substituted the beaver.

Outline :

Beavers about two feet long, tail ten inches long, fur short and silky, of gray color; another kind, long and coarse, of reddish brown color. They live in the water, and when they swim they use their hind feet and legs, which are webbed to the tail. We talked of how they built their little houses of mud, stones, and branches. If the water is not as deep as they want it, they make it deep by building dams of poplar and willow branches stuck in the mud, and sometimes these take root and grow up to be large trees, in which birds build their nests. How nice that the beavers can help the birds! We talked of them working very busily at night, and also of their food and their habits.

We have the Self-control, Perception, Imagination, and other lessons this week, but so many new pupils come that we still keep little ones at work on the first and second gifts. While three of the teachers work with the gifts

at the tables, I take the very smallest children into another room and tell them stories or play "the hiding of the stone." My constant aim is to have the teachers discover the individual tendencies of the children, and to have these children understand a little at a time.

The German words for the week were bird, cracker, snow, water, sky. The morning when the snowstorm was heaviest Sister Gretchen told us a beautiful story while we were sitting in the circle. It was about a little cowslip hidden away by his mother (nature), where she is keeping him warm until the sunshine will come to waken and warm him. Last night she spread another new, thick, white blanket over him, so he surely cannot be cold.

## CHAPTER IV.

## WORK AND PLAY—CONTINUED.

**F**FIFTH week. Monday morning, the mercury eight degrees below zero; thirty-six children in their chairs and many visitors.

The Bible lesson for the day was from John i, 35-51. We had a delightful talk each morning on one of the first five disciples. The children noticed that there were five disciples and five days of kindergarten, and one of the teachers remarked that this was our fifth week of kindergarten too.

The natural history lesson is upon the wolf, dwelling especially upon the unselfishness of the wolves and their gentleness toward each other. In this lesson I have tried to explain and simplify the idea of carnivorous animals. I have had to study patiently to be successful in not having cruelty or a frightful side appear to the children. It came in reality to be a dissertation on creation. I explained that nothing "comes," nothing happens, everything was made; back of this, that; that; that; back to the first thing, made by God! After

this first creation, sequences. (Teachers will always bear in mind that I never use any such words in speaking to the children.) One little girl asked immediately if God made "a house," and all were greatly interested as we talked of men building a house of wood which had been sawed from the trees and made ready for them to use. The earth and water and sunshine nourished the tree, but God sent the sunshine and the rain. We were not going very far back, were we? We talked of insects and germs, too tiny for us to see without a glass, such as the doctor brought in the other day when he showed us a drop of water. We talked of the insects made to furnish food, and of how we eat meat and fish; and in the great forests the wild rabbits and other animals are prepared for the wolves to eat, and they catch them themselves, as "God for great and little cares."

The last day of the week was very stormy and slippery, but thirty-five dear, smiling faces looked into mine as the children seated themselves in the circle at nine o'clock. After the devotions some one asked a question about the flowers under all this snow. Little Hix said he wanted to see them. He declared his intention of taking his little "shobbel" and digging away the snow this very afternoon and finding them,

but after talking about it, we all decided that Hix could not find them; they will not show themselves to *anybody* until they hear God's voice calling to them in the soft spring showers and in the sunshine, then they will waken; when God's voice speaks to them they will surely come.

As we talked of Nathanael we thought it was very nice that he had a place out of doors where he could pray. I told them of a little girl I once knew who had a little make-believe house, in the center of the large lilac bush at the end of her garden path, and on pleasant evenings she went out there to pray, under the stars, just before going to bed. Sometimes the evening star would come out while she was there. We talked of Mr. Charles Dickens' story of a little boy and girl who watched for the star to come out, and I told them how Mr. William Blake had called it, "Thou fair-haired angel of the evening." Well, the little girl had a Bible which her papa had given her on her ninth birthday, a green velvet one with a gilt clasp, and in the summer, while it was still daylight at bedtime, she took that out to the lilac bush and read the words of Jesus. There was one verse she liked very much, because her mamma had told her it was a good rule for everyone to follow; a great many people know

it and tell it to others, and whoever obeys it is very happy. It is found in Matt. vii, 2-12, and is called the Golden Rule. We are going to talk about it next week. The nouns for the week are dog, wolf, beaver, bear, star. I feel to-day as some of the children have said, and the teachers agreed with them, "I wish we had this kindergarten on Saturday too, don't you?"

The sixth week we learned Golden Rule with song and chorus, also,

"The Golden Rule, the Golden Rule, O, that's the rule for me,

To do to others as I would that they should do to me."

The Bible lesson: A ruler of the Jews. John iii, 1-21.

Outline:

Monday. The visit at night.

Tuesday. A talk about the wind. John iii, 8.

Wednesday. Believe what Jesus says of earthly and of heavenly things. John iii, 11.

Thursday. Story of the serpent in the wilderness. John iii, 14. (As soon as we look toward Jesus in our hearts, and pray to him, the naughty thoughts go away as quickly as the sickness left the people in the wood.)

Friday. God's love for all the people in this great world, John iii, 16, and the remaining verses on darkness and light.

The natural history lesson for this week is upon the chamois. When the engraving was passed round the circle, as was customary to do, and all looked at it, one of the children on noticing that the mamma chamois had two frisking little ones beside her, exclaimed, "They are just coming home from kindergarten," but he was immediately answered by the one sitting in the next chair, who said, "No, they're so happy because they're just *going* to kindergarten." After the picture of the chamois was hung up they all looked at a piece of chamois skin and made remarks about it. The nouns for the week are gold, ball, dog, boy, girl. Tuesday the weather was wildly stormy, a blizzard, but at nine o'clock twenty-four children were seated with folded hands ready for our work. We had a nice time talking about the Alps and the snow, and I had brought a piece of *edelweiss* to show them. They thought the chamois must like to eat it, it looked so pretty and white.

Seventh week. The Bible lesson was, The story of the woman at the well. John iv, 1-32.

Monday, Jesus journeying; when warm and tired he rested at the well; the woman came to draw water, and Jesus asked her for a drink of water, John iv, 5-8.

Tuesday, the living water, symbol of good thoughts, given by God, coming clean and fresh

from a new heart, John iv, 10-17, allude to Nicodemus.

Wednesday, Jesus knows all things, and show that he knew all about this woman; we read a few verses from Psalm cxxxix, and sang the solo, "Lord, thou hast searched me and known me."\*

Thursday, Jesus said he was the Messiah; allude to former lesson on baptism of Jesus, and the voice which said, "This is my dear Son."

Friday, the woman went to tell others about Jesus, and she was so glad to tell them that she hurried away, and left the water jar. Then the people came to him. They were as glad to hear what she told them about him as were those people by the river when John the Baptist told them that Jesus was coming.

The special lesson of this week has been the contrast of this journey with the one which Jesus took in going from Jerusalem to Samaria. He walked and became very weary, and we contrast this with the journey which the wise men took a long time ago—thirty years before—it is supposed, on camels. Jesus did not go on a camel; he was poor, that he might teach us how to be good and happy, even when we do not have camels and

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\* *Woman of Samaria*, by William Sterndale Bennett.



many other nice things which other people sometimes have. (Teachers, study connecting verses, 2 Cor. viii, 9, Matt. viii, 20.) This lesson furnished an exercise in physical culture. For a few minutes each day different children balanced a basket or a book on the head in imitation of the woman with a water jar, and walked across the circle. Water jars and wells can be modeled in sand and clay during the week of this lesson.

The new game for this week is one which I made, writing the words and music for a fairy game, especially for these children. The natural history lesson was on the golden eagle.

On February 22 we had a lesson on patriotism, and a delightful time with the story of George Washington. Our captain in the march was Robert, a veteran's son.

The first lesson on the Seasons was given this week also. A roll of pink tissue paper was placed on the dark hair of little Sarah Kline, who was the fairy queen, and around her sported the seasons. Florence was spring, Marcia summer, Dorothy autumn, and Frankie Peek winter. The children in the circle sang with them. The last day of the week was blustering and cold, and I gave the children a diversion story about Northwind and his friend Jack Frost, and their journey together. They

made trees and other figures on little boys' windows. In the morning Northwind snatched off little Willie's hat as soon as he stepped out of doors, and Jack Frost "nipped his nose and pinched his toes," so he had to hurry into the house and get warm.

Eighth week. The Bible lesson was Luke iv, 18, and this one verse furnished our topics for the entire week. Monday, "Preaching to the poor." Tuesday, "Healing the broken-hearted." Wednesday, "Preaching deliverance to the captives." Thursday, "Recovering sight to the blind." Friday, "Set at liberty the bruised." Natural history lesson, the red deer, or stag.

Omitting some intervening work we pass to Easter week. On my return from Boston, Monday morning, I found that Sister Maggie and the other teachers and children had a delightful surprise for me in a new Easter hymn and many beautiful Easter lilies. How happy we all were, and we had a general talk about all the people and the places we had learned of in the past weeks. I had eight children at the sand table Easter Monday, and one of them surprised me by making Peter's house, with the stairs on the outside, up which the men took their sick friend when they wanted Jesus to make him well. One

boy was so realistic that he made a circle across one of the roof-lines of the house. When I asked him what it was, he replied, "Why, you 'member they put the sick man down through a hole in the roof." Another boy had marked with his finger a path extending outside the line which defined Palestine, and when I suggested that it was *outside* the *country*, he remarked, "Well, Peter was a fisherman, and he had to have a path from his house down to the water." Easter week our new song was,

"Wake! says the sunshine, 'tis time to get up."

In teaching this I went back of the voice of the sunshine, for it did not know of its own self when it was time to get up; God spoke to the sunshine *before* it spoke to flowers and bears and frogs. The beautiful Easter story of life and resurrection was given each morning.

The little ones coming to kindergarten these bright May mornings seem the reality of Tasso's words,

"Aurora issuing forth, her radiant head  
Adorned with roses, plucked in Paradise!"

Here are Marcia and Sam with their fair, dancing curls, and with them Vanderzee and Katherine and Florence and Tina, and a troupe of others following, and all swinging their tiny

baskets; even little two-year-old Angeline with a wee little square basket, within it a napkin and cracker. Marching before them all is erect, sturdy little Robert in his kilts, looking like the chief of a clan. Why, they are like angels (sometimes!) but they are so very real and so truly a part of this beautiful world that they must think as did the little boy who was told by some indiscreet older person that if he did not do so and so he could not go to heaven, and he replied, "I don't want to; my mamma says I came from there, and I like here better!" These children all like "here," yet they find real delight in being good and helpful. One tiny child *confessed* to our organist two days ago, when he was tying her bonnet, "O, it's lots more fun being gooder than it is to be naughty!"

A most memorable event, one that the children can never forget, was the visit of Bishop Bowman, the senior bishop of the Methodist Episcopal Church, to our kindergarten. The two mornings he spent with us he talked to them beautifully and told them many stories, one about the moon and another about the bitter meat of the Jack rabbits in the West. He told them that the flesh is too bitter for food, and drew a beautiful lesson for us, showing that we must have good and sweet

thoughts, then our actions will be right. The children sung for him most sweetly the "Crusader's Hymn," written in the twelfth century :

" Fairest Lord Jesus ! Ruler of all nature !  
O thou of God and man the Son !  
Thee will I cherish, thee will I honor,  
Thee, my soul's glory, joy, and crown.

" Fair are the meadows, fairer still the woodlands !  
Robed in the blooming garb of spring ;  
Jesus is fairer, Jesus is purer,  
Who makes the woeful heart to sing.

" Fair is the sunshine, fairer still the moonlight,  
And the twinkling starry host ;  
Jesus shines brighter, Jesus shines purer  
Than all the angels heaven can boast."

Another pleasure which the spring has brought to us is the visit of Dr. Hurlbut, the secretary of the Sunday School Union of the Methodist Episcopal Church. He was greatly interested in watching the work with the gifts, the blacksmith game, the sand table, the pigeon game, and all our games and work. On Sunday he had talked to the kindergarten children and told them a wonderful story of God's love. He commended the daily Bible study in the circle.

This week we had delightful natural history talks about the elephant, his habits, and his helpfulness to man. The elephant is able not

only to pile wood but to pick a blade of grass with his trunk! He is very social, and lives in a herd of twenty or more, but if one is "out of sorts," or "naughty," he goes away by himself. This fact impressed the children, for when one of them is tired of being helpful or is troublesome in any way, he is excused to "go and rest himself" in the dressing room. A picture of ostriches, mother and chicks, little Willis brought, and we hung it beside the elephant.

Several chapters might be written telling of the delights of our work, but many things were done and said which cannot be written. Only those who heard Middy's sweet little voice saying each morning (while we were talking of "the storm at sea," when Jesus was asleep and the disciples wakened him), "Don't you care if we perish?" can have any idea of the lesson it carried. We studied the calendar and learned how to tell the day of the week, the month, and the day of the month, also the season. We studied the clock dial and learned how to tell time; we could study only the hours and the half hours during the session, which closed before we had taken up the quarters.

One April morning when the rain fell in torrents, and the sound of thunder was heard

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in the distance, I sang to them Hatton's song,

"Patter, patter, patter, patter ;  
Let it pour, let it roar !  
Let the glancing lightning flash,  
Let the pealing thunder clash,  
'Tis the welcome April shower  
Bringing forth the sweet May flower.

Soon the clouds will burst away,  
Soon will come the bright May day."

We accompanied the words by tapping gently with our fingers on the tables, and we all thought that it sounded "just like rain." Another morning a group of children, who had been making their paper boats and sailing them upon the water in a dish, was standing waiting for the signal to come into the circle and prepare for the march, when I heard a sound exactly like frogs. It was a soft little groaning undertone, and some child had, unconsciously, perhaps, commenced the sound and others had imitated it immediately. I told them it was a pretty spring noise and sounded like frogs; then they made it for two or three successive days. We planted peas and beans, and brought pussy willows and budding branches, violets, and lilies of the valley for each other to look at. We enjoyed our stick laying, mat weaving, and drawing; and they

told of the wonderful dreams they had when they were fairies.

In Miss Wiltse's book are two of the several prayers which we learned; one of them is called "The Winter Prayer:"

"Loving Friend, hear our prayer!  
Take into thy tender care  
All the leaves and flowers that sleep  
In their white beds covered deep.  
Shelter from the winter storm  
All thy snowbirds; keep them warm! Amen."

Another was called "The Springtime Prayer:"

"Hear us thank Thee, kindest Friend,  
For the springtime thou dost send,  
For the warm sunshine and rain;  
For the birds that sing again;  
For the sky so clear and blue;  
For our kindergarten too. Amen."

Through our nature stories we became friends with animals that had been asleep during the winter, but had been awakened when the sunshine and God spoke to them—the bears, the squirrels, lizards, beavers, frogs, and caterpillars.

When Frau Gunther, of Halberstadt, Germany, visited us, she told us some pretty things about the kindergarten there, where the children stay all day, have their hands and faces washed, and eat their dinner; and on each



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day they talked of what God created on the days of the first creative week, and then they study the Bible every day.

Our Bible lesson the closing week was about the feast of bread and fish. The children were greatly interested in this story, and especially in the little boy who had been fishing, perhaps, and they observed that he *came* as soon as Andrew asked him to, and brought his fish and bread to Jesus. We continued the thought of God's knowledge concerning people, and we went back to Nathanael, who was surprised that Jesus saw him under the fig tree, and to the woman of Samaria, who was surprised that Jesus knew all about her. We remembered, too, that David said that the Lord had searched him and knew him even when he stood up and when he sat down, and if he should go away over the sea God would lead him still. We all liked that idea, and the children thought it was beautiful to remember that he *knows all about us*. Many people had come to listen to the words of Jesus, and he knew that they must be tired and hungry, for they had been there a long time, so he had them sit down and have some bread and fish. Andrew had found out what this little boy had.\* A

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\* Teachers should study the hospitality of Jesus ; his care for our bodies, his desire that we have food.

great deal is said about bread in the Bible, and we ask for bread every morning when we say the Lord's Prayer in the circle. The first day we talked about bread some of the children thought it came from the bakery; some said "just dough;" so we thought back of the bread to the dough, and talked of how that is made of yeast and flour, and back of that is the wheat and the earth and the air and the sun and the rain and—God.

During this last week we had a delightful time playing at birds building their nests. When a nest was made of "moss and hay and hair" Sister Maggie spoke of straw also being in nests, and then gave the children the German word for straw, and she spoke of how that, too, had something to do with bread, because after the grain had been taken for flour the straw was left, and some little straw was blown about and carried away, and was then found by a little bird, and it helped make the nest.

We spoke particularly of Jesus blessing that little bit of food, only two fishes and five loaves, and of his care of the pieces. With his blessing, his approval, his smile, little things can do wonders and little people can be very useful.

Secondary truth—economy—be careful of

the pieces. We, too, may "gather up the fragments," and he will bless these also, if we use them for others; little pieces of money—little loving smiles, little kind words, gentle manners, thoughtfulness for others.

How sweetly these children sing! When I play the piano and listen to their songs they seem full of glee; and when at the organ I play for them, in their hymns, I often recall the words of Hare, in his *Florence*, where, in describing the Duomo, and speaking of the people going there at midnight to hear Savonarola preach, he says: "And though many thousand people were collected together, no sound was to be heard, not even a 'Hush,' until the arrival of the children, who sang hymns with so much sweetness that heaven seemed to have opened." Dear little children!

This week Sister Maggie has the children paper folding and working with the third gift, Sister Gretchen has stick laying and mat weaving, Miss Dunlap is at the sand table, and Mrs. Perkins has the first gift, sewing, natural history, and Bible cards. Mr. Frail played the piano. I have had stories, and the blacksmiths working with their dear, tiny fists. The day we closed we did as we had done every other morning, just the work for that day. "Showing off," "smartness," and ob-

trusiveness well-bred people, of course, never countenance; but the kindergarten system is pronounced against it. Everything must be done simply, naturally, truthfully.

All the days since the first flowers came most beautiful ones have been brought by the children, and this morning was no exception. We had violets, pansies, cowslips, lilies of the valley, pear, peach, cherry, and apple blossoms, lilacs and trillium blossoms. We built birds' nests and played fairies, and closed as naturally as upon any other day; but that day the children in their good-byes included the pastor, the organist and his wife, and the sexton. They did this freely of their own accord. Two or three of them went up to the crystal aquarium on the table and said, "Good-bye, little goldfish."

Let us hope that great good has been done in the brief session of eighteen weeks. What can be done for eighteen weeks can be done for twenty or thirty weeks during the year. Each day physical strength and heavenly wisdom have been given for the work, and "In His Name" it has been done.

"What is my being but for thee,  
Its sure support, its noblest end?  
'Tis my delight thy face to see,  
And serve the cause of such a Friend."

**"O, the little more and how much it is !"—*Robert Browning.***

## CHAPTER V.

“ For the things which are seen are temporal ; but the things which are not seen are eternal.”—*Bible*.

## RESULTS.

**A**MONG the marked results of the kindergarten of the church has been the interest expressed by mothers in each other and in each other's children. Many, in their visits to the daily session of the kindergarten, met for the first time, and mothers from the different churches were brought together here and became acquainted with each other, and all were appreciative of the work which was being done for their children; while the feeling of Christian fellowship, also, has been promoted.

Infant class teachers from the different Sunday schools have met at the kindergarten, and nearly all the teachers of the first and second grades of the public schools visited its sessions, in some instances at great inconvenience. If nothing had been accomplished for the children, the sympathetic, warm relations which have been promoted between adults would

have repaid the thought, time, and money given to the work.

Nothing was said about denominations, and on the day when we met for the closing session, and I asked some of the children where they went to church and Sunday school, only those who attended the church in which we were assembled could tell. Of course, the others knew they went somewhere else on Sunday, but they did not know the names given to the different denominations. On a previous occasion, when teaching a lesson on the Beatitudes, the children could not recall the word "blessed," for it had been treated as synonymous with "happy," and the latter word had been the more frequently used. I went to the blackboard, and making a capital "B," asked if anyone knew that letter. They had been talking freely of the lesson, and had no feeling of strangeness to overcome, but all were silent—not one could tell. A gentleman remarked, "There's fresh mind to work on!" The minds were as fresh and free as this from any thought of sectarianism.

Just before opening the kindergarten the mothers in the different churches had been invited to meet the pastor and his wife and to talk over the object and plan of work. Many responded, and at a preliminary meeting

thoughtful and helpful words were spoken to each other; women with children grown to manhood and womanhood expressed interest in the welfare of the families where there were little children, and the utterance of one of these women was but the thought of many when she said: "I have become greatly interested in the young mothers, for I see wherein I have failed, and perhaps my experience may have suggestions helpful to other mothers in attaining what I did not reach."

The pastor of the church organized "a mothers' educational society," and framed for it the following constitution:

NAME.

The society shall be called "The Mothers' Educational Society of Amsterdam," and shall be considered coordinate with the kindergarten of the church.

OBJECT.

1. To promote attention to the bodily wants of children, such as diet, hygiene, and all things which are for their well-being.
2. To promote instruction concerning the best methods of keeping children busy in a manner to impart a love of work, to arouse a desire for self-improvement, and to develop the social instincts.
3. To awaken a general interest in the progress of mankind as depending upon the education of the children, and to develop intellectual and spiritual perceptions.

OFFICERS.

There shall be a president, secretary, and treasurer to fulfill the duties usually performed by these officers.



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### MEETINGS.

The regular meetings of the society shall occur monthly for eight months, beginning with October, and special meetings may be called by the president at any time.

### MEMBERS.

Any mother of the city may become a member by giving her name to the secretary and expressing her desire to work by voice and presence for the interest of the society.

Men or women may become honorary members by the payment of fifty cents.

After paying expenses of lectures surplus money may be given to the director of the kindergarten toward its expenses.

### AMENDMENTS.

At any regular meeting notice may be given of amendments to the constitution, but it will require a two thirds vote of those present at the next regular meeting to enact them.

The membership enrolled at the first meeting was twenty-eight, representing different churches of the city. The advantages of the society the pastor outlined thus: "There will be lectures by experts in different professions, namely, a college professor on bacteria, and lectures on philosophy, art, music, religious life, hygiene, care of children's eyes, ventilation, dress reform, domestic science, sanitary rules, sociology, and other topics upon which the members may desire either lectures or informal talks."

Many mothers from homes where such instruction is needed never came to either conversational meetings or the more public ones, but a

few of these women improved another advantage which was offered. It was this: For a number of weeks during the winter, before the extra house-cleaning duties came, the kindergarten room was open one afternoon each week as a reading room from one o'clock till half past nine. This was especially for mothers, and the day was Wednesday. Extra tables were placed in the room, upon which were the gifts and occupations, also books. We had fifty-seven of the latter, bearing upon the principles of kindergarten, the new education, art, poetry, with nature stories and music. The room was in charge of some mother, and the teachers were present to answer questions and explain the use of the gifts. Many mothers took this opportunity to copy the words of different songs, that they might learn them with the children. Sometimes a mother would come in the morning and copy the song words, saying that the children learned the tune easily, and she wanted to help them sing the words correctly.

The good seeds sown in kindergarten sprouted and grew.

One humid day in warm spring, on visiting the home of a laundress, we found her patiently washing in the afternoon, her surroundings indescribably suggestive of poverty and

uncleanliness combined, but the two children, of three and five years, were at play, and as I entered the mother said, "They're singin' the lovely kindergarten songs to me, and it makes the time go quicker." Addressing the older child, I said, "What are you singing, dear?" and he replied, "The Jack Frost song." This song had a cooling suggestion certainly. The indications were that a street car game had been abandoned for Jack Frost, for there stood a tiny dilapidated toy, a rattan cradle, and before it were two clothespins for horses, these supported by cinders, so that the horses stood as straight as if they were a span of fine bays with arched necks. The reins were pieces of hemp string. Inside the car were passengers—two women, judging by the voluminous rags which were tied at one end, thus defining an outline for the heads, a white string serving for a collar.

One beauty of our kindergarten of the church is, that the children from such homes as this one are, for ten hours each week, with beautiful, graceful, happy children who come from elegant homes. While we know that a great work is being done in the free kindergartens everywhere, yet they represent what people call "the poorer classes," and others go to a kindergarten where they are with their

"own kind" of people. But during the months of this session of the kindergarten of the church we never heard of "kind," "class," "rich," or "poor."

The children came from all kinds of homes, but in God's house they are as one family, playing, singing, and working together; the children were just as glad to be "blacksmiths" as they were to be "kings," when the time came for play.

One morning, when two little girls came together to say "Good-bye" to me, they were holding each other's hand, when one of them said, "I know her, 'cause her mamma washes for my mamma." When they grow older and the environments of life with different stations may determine other relations, the sympathy between them will remain. Let the Church start the children all off freely, simply, and joyously, unconscious of social position, and perhaps in the future standards may be different from what they are now.

Money is never the standard of true people, but character is and must be. We believe that the family, the Church, and the State are progressing steadily toward the goal of righteousness, and already the words of prophecy are being fulfilled, "And a little child shall lead them."

Much stress was put upon attention; and the children soon learned that when the teacher spoke, and when anything was being said or done for them, they were to give their whole attention. The attention lessons we deem of great importance. Anyone who has played the piano for even a small assembly of people has sometimes had the extreme annoyance of hearing an undertone of conversation (and not always undertone), and I determined that among many other lessons in morals and manners the children should be taught to give voluntary and quiet attention. For a few minutes at different times during the week the pleasure of a very brief piano recital was given to them.

At one time they sat perfectly still for fifteen minutes, listening to a banjo solo, played by the father of little Rosa. This was the longest lesson of the kind they ever had; but the thirty-nine present that morning were absorbed, not only in listening to the music, but also in watching the picking of the strings. Sometimes for a few minutes I would play a brilliant selection on the piano, and on another day something devotional in chords upon the organ; but nothing pleased the children more than a story of "Wolfgang and Nannerl Mozart," followed by one, or some-

times two, movements from Mozart's "Sonata" in A.\*

Kindergarten has closed; but occasionally a little group of three or five children come to call at the parsonage. They always ask me to play and sing, and, though I never allude, in any way, to the politeness of giving attention, not a word is spoken while I play for them. During one of these calls they usually sing some of our hymns and songs, and if by any inadvertence the "Amen" is not put upon the hymn, some one of them remarks, "We didn't sing the 'Amen!'"

The children have great love for each other and an admiration for their kindergarten, which is expressed in many ways. One mother told me the other day that she overheard this conversation: One child said to the other, "Florence, which would you rather do, have *all the money in the world* or go to kindergarten?" The reply, in a surprised and emphatic tone, was, "Why, go to kindergarten, of course!" Another mother said that her little girl habitually asked, when waking in the night, if she might get up and go to kindergarten.

Last week three children, two of them four years, and one five years of age, came in the morning to call upon me. They seated them-

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\* *Andante-Grazioso*, No. XII.

selves upon an oak settle "just big enough for three," their favorite seat, and we sang the "Crusaders' Hymn" and "Thumbs and fingers say, good morning." Then the children played by themselves for a time, as there were numerous morning duties claiming my attention. When I looked in the parlor a little later I saw that two of them had "houses" made of two or three cushions which they had taken from the sofas and chairs, and the third child had a small silk cushion which was filled with pine needles, and one corner of it was tucked inside the neck-band of her dress. With her head upon this cushion she was a fairy in the wood, and then she visited in the houses of the others. When I asked her what was inside of the cushion to make it smell so good she said, "Little children of the pine trees." We had planted pine, hemlock, spruce, and cedar trees while at work at the sand table, and many children remember the peculiar odor and the appearance of each variety. This idea was first suggested by one of the German teachers, who said that she had not yet learned the names of some of our trees.

Two or three days ago I had an opportunity of noticing that the small children have not forgotten color and form, as taught in our spring lessons, with the names of the flowers.

Being busy in the dining room one morning, just after breakfast, my little daughter brought two children into the room, one of them extending to me a delicately tinted pink peony, while the other handed me two pansies. After greeting them and thanking them I said we would stay there and not go into the parlor, and we would "have some fun" and talk about color. In a china closet with glass doors are my pretty souvenirs from kind parishioners and friends, and looking over them we talked of their form, color, quality. Some were blue, red, brown, deep, round, flat, tall, smooth, rough, like a ball, a cube, a point. Little Helen called attention to a tray cloth on the table, which she said had "forget-me-nots all tied with white ribbons." I wondered if they could recognize something less familiar than these flowers; they had noticed a bowl of clover blossoms, which was a centerpiece, on the table. So I brought from a drawer my "best company" tray cloth, covered with maiden-hair ferns, looking as if they had fallen upon it. On being asked what these were they said, "light green, dark green," but were puzzled for the name. They said that these grew "right in the grass in the wood;" but I had to tell them the name "fern." We then talked about a finger-bowl doily with one thistle



upon it. They said at once "purple blossom and green leaves;" and one reminded the other that it "pricks like a rose and a blackberry bush." They said, "the top is soft, like fringe;" but I had to tell them the word "thistle." They will know both names next time. One small doily had a butterfly embroidered in the corner, and the wings were detached from the flat surface to give the appearance of flight; this was worked simply in white linen thread. They recognized the shape and name, "butterfly," at once, but in a tone which had something more than indifference, and might have been interpreted as disgust, at least as a mistake, said, and "but he hasn't a bit of color on him." After looking at a small square with a vine of pink blossoms and green leaves they went away, agreeing, "But the pink is the sweetest of all!"

I shall always be sorry that in teaching the Bible lessons I did not speak of the seven disciples soon after telling of the first five. John, Andrew, Peter, Philip, and Nathanael were like friends to the children; and they know some incident connected with each, and always speak of the fact of Andrew and Peter being brothers, and of Nathanael once being so near a "fig tree," till I think they wished for his opportunity. Two Sundays ago, while teaching the

lesson on "the transfiguration," when reference was made to Peter, James, and John being with Jesus on the mount, bright little Francis exclaimed, with great perplexity, "James! What was *he* doing with John and Peter?" He may not have heard of James before, and, indeed, too little was said about the seven.

It was very seldom that a child cried in kindergarten; but two or three times it did occur, and then I told the children that it is being kind to anyone who is in trouble not to look at him unless we can do something for him. We should never stare at anyone. When tiny Irene cried Sister Gretchen took her away in her arms, and a week or two afterward a mother came to me and said: "Yesterday morning at family prayers Freddy was mischievous, and his father stopped reading and looked at him for a moment, when, after a pause, the child said, 'Papa, you read the Bible and not look at Freddie now.'" He previously had told his mother of the kindergarten instruction concerning this matter. He is three years old, very sweet and quiet, but observant of every word and motion. Two other mothers expressed themselves as being very thankful for the reverence lesson in the church; their children had never been in the church service, and

they thought this first entrance to the large room had given beautiful impressions which would never be forgotten.

The kindergarten always purifies and elevates the plays of the children. At one time I realized and noted this when in a sewing school which I held on Saturday afternoons for five successive winters I had a time each afternoon for relaxation for the girls, and told them they might play. They commenced games of love and marriage: "Now we are married, never more to part;" and this so shocked me that I substituted simple and beautiful games, which I played with them. The wholesome games pleased them as well, and even better than the others, proving that the children need only to be guided in their play as well as in their work.

Antique expressions like, "I hope to be more faithful in the future than I have been in the past, and meet you all in heaven," which we have sometimes heard in prayer services, show that somebody has been remiss in the manner of instruction given to the children. We should try to eliminate all abnormal tendencies in them, for monstrosities are harmful in their influence; let them be natural, beautiful, helpful, obedient children.

Much might be written concerning the in-

struction to be given in temperance as related both to moral development and to physical culture. We believe the body and spirit are a unit, and that the body must be trained to serve the spirit. "The more nearly normal the physical life is, the more nearly normal will be the intellectual and spiritual life. We now know that the race cannot be perfected without the perfecting of the body. Society cannot be entirely saved until man has been saved physically."\* In society as well as in the individual is first the physical, or material, and afterward the intellectual and spiritual. A part of the work of temperance is to teach the proper care of the body, that the mind may be free to act and to dictate to a sound body.

Let us who are desirous for the advance of temperance remember that we cannot expect an enactment of law to educate and elevate in the largest degree. Restriction alone cannot minister to the intellectual, moral, and spiritual.

A portion of the statement made by the director at the end of the first month of the kindergarten reads thus :

"TO THE PATRONS AND FRIENDS OF THE KINDERGARTEN OF THE CHURCH: In compliance with the repeated request that a pub-

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\* Dr. Joseph Strong, in *The New Era*.

lic statement of the object and aim of the Church kindergarten be made, the director takes this opportunity of making such a statement, considering it due to those who have expressed a cordial interest in the movement.

“ This is not merely a free kindergarten, nor is it a kindergarten in the Church only, but it is the first and so far the only kindergarten of the Church.

“ A systematic course of religious instruction, with a daily Bible study, is combined with the best features of the kindergarten. The spirit of love, helpfulness, study of nature, gentleness, some of Froebel's gifts, occupations, and games, and all that is aimed at in the kindergarten, is here cultured ; and the director has in use some of the methods of the oldest and best kindergartens in the country. Of necessity some of the gifts and games must be omitted from our curriculum to make place for the special features of religious work. Believing that the Church should have the first chance with the child, and that it should begin to train him in his earliest interest in the world outside himself, we take the children from two to six years of age and begin the work of training the sense perception, imagination, memory, will, manners, taste, sense of beauty (Plato said, ‘ The beautiful is undistinguishable

from the true '), and a consideration for others.

"In connection with the Bible studies the principles of the New Commandment and of the Golden Rule are taught, together with patriotism, temperance, reverence, poetry, music, art, and love for others as shown in mission work. Natural history stories form an instructive feature of the work each week. This work with small children after they leave the nursery, and before they go to the regular schools, we think to be the most satisfactory in results.

"Two trained German women from the Deaconesses' Institute give the noun study in German, daily, to the children.

"Erasmus, Ratke, and Comenius believed in teaching different languages to very young children as the mother tongue is taught, and proceeding from this. We find it possible to do this just as we would teach the use of the fingers in the gifts and occupations of Froebel, who formed a system which included ideas expressed hundreds of years before his time by Plato, Quintilian, and Erasmus.

"The Church has the oldest and best authority for cultivating the individuality of children.

"Just one month has passed since this kindergarten was opened, and such has been its

growth that what was provided for the convenience of twenty-four pupils is insufficient for the sixty-three now enrolled.

“While this is a private enterprise it is free to the public, that is to say, neither church nor individuals have assumed any financial responsibility. The director herself has bought all the furniture and appliances which have been purchased, the First Methodist Episcopal Church most cordially offering the use of the rooms, chairs, and piano, also the services of the sexton.

“The reasons the director has for so persistently declining tuition which has been offered are :

“First. Many people who could not pay even a small fee would be debarred the privilege of sending their children.

“Second. As a Church institution, it is desirable to try the experiment of having it free.

“To all who are interested, and who have asked that a time be specified when they may show their interest in a material way, we will give the opportunity of making a voluntary contribution upon St. Valentine’s Day.

“We wish to double our conveniences at once, that the work may progress under the best possible conditions, and if the people of Amsterdam will sustain it by willing offerings it will be carried on. It is hoped that the pres-

ent term of the year may continue until June 1, certainly we trust until May 1. The director has no private interest to conserve, and any or all the methods will be explained most gladly to those who desire to do a similar work. It is wholly undenominational, and children from the different churches are enrolled. It is most earnestly hoped that the work will be undertaken by each church in the city, and that within a few months there may be many church kindergartens here and elsewhere, and that gifted and consecrated women will supplement during the week the teaching of the infant class on the Sabbath.

"One hundred and fifty visitors have been with us during the month.

"Two practical points may be referred to in closing, as inquiry has often been made concerning them. Two dollars and eighty cents is the amount which has been contributed already. The expenses so far have been a little more than forty-seven dollars.

"The item of milk for the daily luncheon costs sixty-five cents per week.

"The offerings may be left at the kindergarten in the morning or at the parsonage on the afternoon of St. Valentine's Day.

"MRS. WILLIAM W. FOSTER, JR., *Director.*

*"Parsonage, 13 Mohawk Place, Feb. 8, 1894."*



Just three months later the following announcement was made in the local morning paper:

"The theory that kindergarten principles may be used in the public Sunday school as well as in the public day school has been tested with satisfactory results in the large kindergarten in the First Methodist Church.

"The work and methods have been examined and approved by several educators, and a number of distinguished visitors have been present, among them the pastors of nearly all the churches in the city, Superintendents Kimball and Serviss, and a number of public school teachers.

"Out-of-town visitors have included students from Vassar, Wellesley, and Smith colleges, the State Normal College at Albany, and kindergartners from other cities. Bishop Bowman, of St. Louis, and Rev. Dr. Hurlbut, of New York, Sunday school editor of the Methodist Episcopal Church, are among the recent visitors.

"All are satisfied that the system will be of advantage to the Sunday school. The number of names enrolled is seventy-seven, but a number of these have discontinued attendance, owing to illness and other causes.

"No tuition fee has been charged, but the

voluntary contributions of those interested in the work have gone far toward meeting the expenses, which were sixty-seven dollars and eighty-two cents. This did not include any salaries.

“It has been asked so many times since St. Valentine’s Day when another offering day will be named, that we will say contributions will be received this week, as the present term will close Friday, May 11, the session being from nine to eleven o’clock, as usual.

“MRS. WILLIAM W. FOSTER, JR.”

Personal letters of indorsement and approval of this plan have been received from kindergartners, teachers of the public schools, the superintendents of Sunday schools and of public schools, ministers, parents, and from all but three of the bishops of the Methodist Episcopal Church. Of these numerous letters one is given here, the writer having two little girls in the kindergarten :

“AMSTERDAM, N. Y., *February 12, 1894.*

“MRS. WILLIAM W. FOSTER, JR., *Superintendent of the Kindergarten, Amsterdam :*

“MADAM—Kindly permit me to give utterance to the sentiments and impression your institution made upon me.

"Already the excellent method and the pedagogical system you display in the course of instruction is sufficient proof of a great result to your excellent work. It is a real pleasure to see the little ones so happy in the circle around you and your assistant teachers while you implant the golden seeds of ethical life and graceful manners to their young hearts.

"Verily the progress of my own little ones is remarkable in every way, for which I am very grateful to you, respected lady.

"Hoping that this kindergarten will become the pet and pride of our city, if all will take interest in it and lend their aid toward its promotion, also fervently praying to our heavenly Father for the Godspeed of the kindergarten, its visitors, and teachers,

"I remain your obedient servant,

*"Rabbi 'Temple of Israel.'"*

"H. KLEIN,

At the semiannual meeting of the Board of Bishops of the Methodist Episcopal Church, held in Albany, in April, the subject of the kindergarten of the Church was discussed and referred to a committee. Their report was sent to me by the secretary of the board. One clause reads thus: "The results of the

kindergarten of the Church seem to indicate possibilities in this form of religious instruction which entitle it to consideration, and it is commended by the bishops to the attention of the Corresponding Secretary and the Board of Managers of the Sunday School Union."

We begin life here, but we do not end it either here or hereafter. We put off mortality, but life goes on. Begun well here it will be well continued. Each lesson leaves its mark, each action carries its influence. The future will show all. The learned and the learner feel at home together in the Church, the dear Church of God; within its sacred portal they meet. One has told us in a certain art book that each age has left its mark on the visible fabric of a celebrated historical little church in the valley of the Thames. Every style of art which has prevailed in Britain has shown its handiwork in the Norman chancel arch, early English tower, decorated canopy, and perpendicular east window; and the past and the present blend together in harmony.

"Youth, indeed, in its springtime flower-crowned, may look with something of wonder on the drooping aspect of age; yet beneath the shadow of the church there is a resting place for both, and when the sport in the sunshine

is over the young creep once more to the side of the old, who are so far from the childhood that is transitory and so near to that which is eternal."

"Cast thy bread upon the waters: for thou shalt find it after many days."

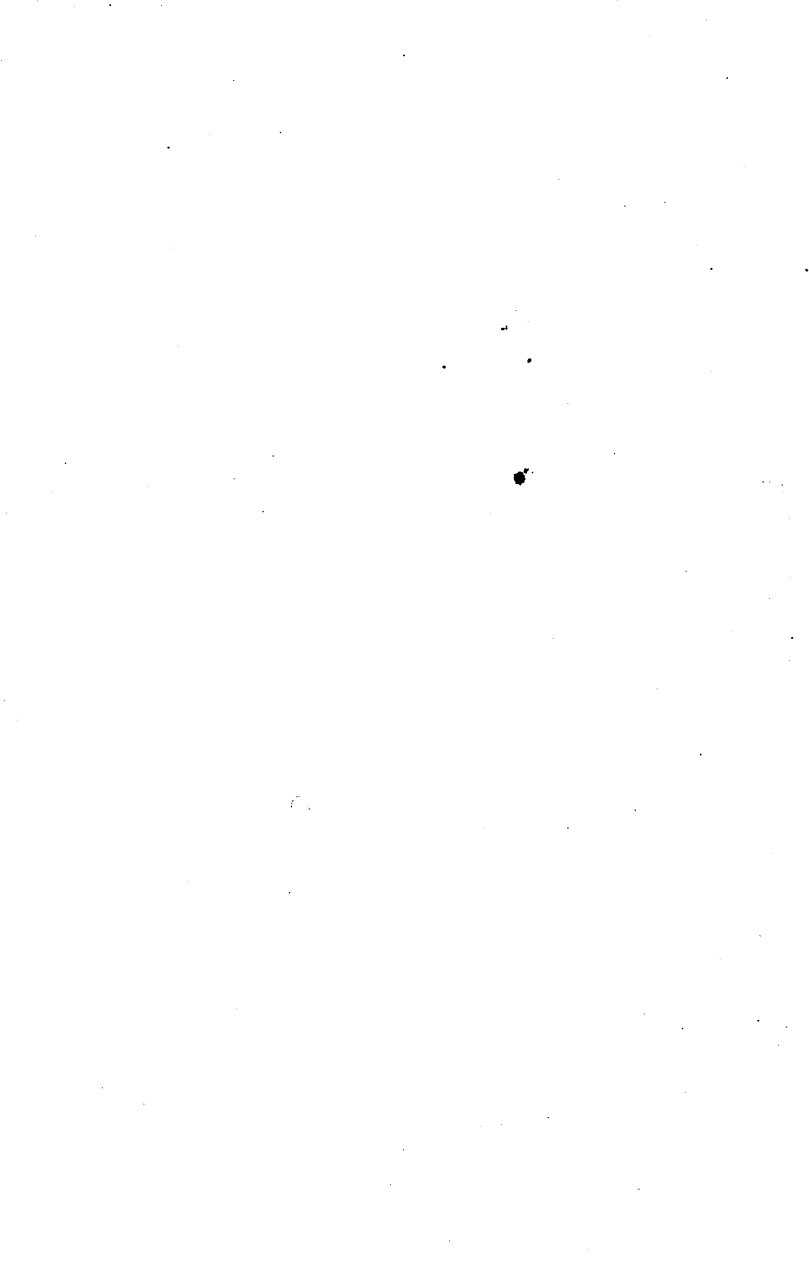
## FINALE.

The book is written. What a relief that the thoughts are given! If the message be from God he will use it for little children and their parents and teachers.

Perhaps my feeling to-day is somewhat akin to that of Tasso when, in 1561, he finished his first poem, "Rinaldo." He had been studying mathematics, philosophy, languages, Dante, and Petrarch, and was beginning study for the profession of law, at the stern parental behest, when he took time to express what stirred within him, and to write his message, which he addressed as "Child of few hours, and those most fugitive;" and in putting these pages from my hands I feel like saying as he said:

"Dear little book, born on a sunny soil,  
May all kind planets give  
To thee the spring no winter shall despoil,  
Life to go forth when I have ceased to live."

THE END.



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